

THE EXPOSITORY TIMES

Notes of Recent Exposition

It was sometime about 1929 that we first heard F. R. BARRY speak. This was at an S.C.M. Quinquennial Conference in Liverpool. Thirty years ago Dr. BARRY was an adventurous thinker, and he is one of these rare people whom the years have made even more adventurous. In his latest book—*Asking the Right Questions: Church and Ministry*¹—he returns to the consideration of the great problems which beset the Church and its ministry, and in particular to the problem of the training of that ministry.

Dr. BARRY sees the supreme problem of the Church to-day as the problem of its ministry—'its numerical strength, its quality and its training'. He believes that this is a problem which has been evaded far too long, and he believes that it may well be true that the training of the ministry to-day is training for a situation which no longer exists. The Church is bound to be affected by the contemporary situation. 'The Church, as an institution living in history, cannot abdicate from history.' It is not that the essential message of the Church changes, but quite certainly the method of communication must change with the changing environment of the Church. The nineteenth-century Church was very different in its situation from the Church to-day.

(1) It lived in a 'much smaller and tidier world', in a pre-scientific world, in what might be called 'a walled-in universe'. It knew nothing of the immensity of astrophysics. It knew nothing of the twentieth-century nightmare, 'the nightmare of the absence of God'. A century ago the Church lived in a world 'with fixed values and God at the centre of it'. To-day it exists largely in a 'religionless' world. (2) It was formed in response to a very different social pattern. Its whole basis was the settled parish, which was not only the ecclesiastical but also the civil unit. With the shift of population the parish is gone. But the fact remains that 'the Church is the only agency which can make a community out of the "lonely crowd"'. (3) The technological revolution has actually done

¹ Hodder and Stoughton; 12s. 6d. net.

something to men and women, to human nature, that nothing ever did before. It has turned men into 'interchangeable parts no less than the gadgets on the moving belt'. 'The whole atmosphere of applied science, with its inevitable concentration on the universal, repeatable and impersonal, must make for anonymity and collectivism.' The new society has no room for God. 'It is self-contained, self-explanatory, and self-justifying.' And with the spread of this kind of society over all the world, 'coca-colonization' as the French so charmingly describe it 'will become uniform all round the earth'. As things stand, the door is still open. The Church is in this new world, but it cannot be conformed to this new world. 'Two false approaches, accordingly, are barred—the cul-de-sac of an escapist pietism and the wide gate of a worldly Christianity.'

In face of this the Church has to train its ministry. Dr. BARRY makes an unqualified protest against 'dilution'. In the Church of England in 1958 of five hundred and five men ordained only two hundred and forty-one were graduates. This Dr. BARRY sees as a disastrous process. The changes he desires to see are radical, not the result of tampering with a spanner to keep the car somehow on the road, but the fitting of a new engine. It may be a caricature, but there remains a certain daunting truth in the jibe that the theological colleges provide 'lectures, prayers and table-tennis'. As a practical measure Dr. BARRY thinks that the Divinity Faculties of the Universities could do much more of the theological training, while the Church Colleges could be much more pastoral and vocational. What, then, are the faults of the training of the ministry at present? It is much too concerned with the memorization of facts and much too little concerned with the significance of the facts and the relating of book knowledge to life. It is quite definitely in many cases too irrelevant to the life situation. 'It seems to me', says Dr. BARRY, 'that such well-known books as *The Development of Modern Science*, or Russell's *History of Western Philosophy*, or Arthur Koestler's new book *The Sleepwalkers* raise more truly theological questions than either the

Four-Document hypothesis or snippets excerpted from the Early Fathers.' 'What has "realized eschatology", what has the typology of the Old Testament got to say to the man on the factory floor who believes that moral standards are all relative, or a woman watching her child die, or a doctor asked by a patient to give advice about A.I.D.?' What are young people to think about Bibles whose illustrations dress the Biblical characters in clothes and place them against a background which is utterly remote from everyday life? 'A picture of Calder Hall or a space rocket would throw much more light on the Bible story than any sketch of a Babylonian temple-mound.' We can only summarize the basis of Dr. BARRY'S answer in one of his own sentences. Of course, Jesus Christ must remain central. But in any alteration of the training for the ministry 'the content of theology and of theological education would be more philosophical and ethical and less purely historical or archaeological'. Dr. BARRY makes one other valuable point. When a medical student has learned the theoretical part of his course, then he is given practical experience under guidance in a hospital. But—and here Dr. BARRY quotes the words of a doctor—'The Church is the only profession in this country which claims (or, we believe, should claim) that a substantial part of its official members' work lies with individuals, and yet provides nothing in the way of formal training with individuals to enable them to learn what the work entails'. There is no doubt whatever that Dr. BARRY'S examination of the situation *must* be taken seriously, for, if the distinction be allowed, he is speaking with the voice of the prophet and not the voice of the bishop immersed in the administration of an existing system.

We have no space to do more than mention what is perhaps the most important chapter in the book—the chapter on 'Christian Agnosticism'. Dr. BARRY protests against 'gang-thinking the escape mechanism of the unconvinced'. 'There lies more doubt in honest faith than in half the ideological dogmas.' The Christian student must be '*simul certus ac dubitator*'. We need 'believers who dare to question and inquirers who dare to believe'. As Stephen Bayne says in 'Christian Living': 'Part of every man's education, and assuredly part of every Christian's education, ought certainly to be an education in ignorance.'

Undoubtedly Dr. BARRY has written an explosive book. It is our hope and our prayer that every branch of the Church will read and study this book, and will then seek to turn its views into

action in its own situation. This book could be the spark to ignite a revolutionary explosion which could revivify theological education in every branch of the Church.

It is not very long ago that readers of theological books were surprised to have brought to their notice a book of considerable length devoted entirely to the exposition of one single chapter in the New Testament—St. Mark 13. Now there has been published another book which concentrates its attention on an even smaller unit—only half a chapter, Ro 13¹⁻⁷. It must be admitted, however, that though the passage is a brief one, the topic with which it deals has been the subject of a very considerable literature, and it is this literature as well as the seven verses themselves which is brought under review. In particular two main approaches are presented in contrast with each other, and then the author suggests his own solution which is not identical with either of them. The book is by the Rev. Clinton D. MORRISON, entitled *The Powers That Be*, and is volume 29 in the series of 'Studies in Biblical Theology'.¹ In it the author aims at elucidating what Paul meant by the 'higher powers' to which he bids 'every soul' to be 'in subjection', and with what purpose he gives this counsel.

A generation ago commentators were content without discussion, to affirm that these 'powers' (*ἐξουσίαι*) were the secular authorities, particularly the Roman governors or their representatives, and that Paul was here, in substance, re-affirming the command of Jesus to 'render unto Cæsar the things that are Cæsar's'. It was assumed that Paul was repeating a point of view generally accepted, quite apart from the Christian Church, and that his advice applied only to the period before persecution broke out under Nero, when the strong hand of the State could be regarded as an ally rather than an enemy of the young Church.

A different explanation, however, has been put forward by several recent writers. They point out that in every other context where Paul uses *ἐξουσίαι*, the word does not mean secular authorities but 'spiritual' or 'angelic powers' as, for instance, in the list of Eph 6¹¹—principalities, powers (*ἐξουσίαι*), world rulers of this darkness, spiritual hosts of wickedness in the heavenly places. They argue, therefore, that it is unjustifiable to exclude this meaning from it in Ro 13. Since, however, it is clear in *vv.* 3ff. that Paul is

¹ S.C.M.; 9s. 6d. net.

speaking of secular authorities, those who advocate retaining the meaning of 'angelic powers' for *ἐξουσίαι* in 13¹ have to resort to the explanation that the word here carries a double significance, and means *both* angelic powers *and* secular authorities. They find justification for this in the ancient belief that all earthly rulers have their heavenly counterpart, their 'angel' or 'daimon'. Cullmann's name is associated with this interpretation, and it has been cogently argued by G. B. Caird in 'Principalities and Powers', although in fact this book is only casually referred to by Mr. MORRISON. These heavenly powers were intended for obedience to God, though many have defaulted into disobedience and rebellion, but Christ has overcome them and the days of their effective power are numbered.

This introduction of 'heavenly counterparts' into a passage which is wholly intelligible without them has encountered severe criticism. It is pointed out that the word *ἐξουσίαι* occurs ninety times in the New Testament, and in only eight of them does it refer to spiritual powers. Three times it signifies civil magistrates (for example, Lk 12¹¹), and numerous other references are to authority and power generally (for example, Mk 13³⁴). It is argued, therefore, that the word does not bear a divine or demonic reference unless the context quite unmistakably requires it. Moreover, at no other place in the New Testament does the word carry the 'double reference' claimed for it here. 'In short, opponents of the new interpretation find it to be an irresponsible employment of ancient concepts of angels to promote historically impossible conclusions.' The possible references to 'folk-angels' in the Early Fathers are so ambiguous as to be claimed by each side for its own point of view.

Mr. MORRISON describes this as a position of stalemate, and puts forward his own solution. His first rule of procedure is this: 'Romans 13¹⁻⁷ must be understood as part of a communication'. That is, we must grasp 'by all our skills what Paul was imparting to the Roman Church'. He is requiring of them that since they, as Christians, should bless those who persecute them and, so far as it depends on them, live peaceably with all (Ro 12), therefore they must be 'subject to the governing authorities'. The word used for these 'authorities', however, would be understood by his readers as citizens of the Graeco-Roman world would understand them. He argues that the popular thought of that time did conceive of the universe as in subjection 'to the vassals of one God' who were known as 'powers' (*ἐξουσίαι*), or

'angels' or 'daimones', and they regarded earthly rulers as under the protection of these spiritual powers. He concludes: 'There can be no proper understanding of what early Christians, Jews, and their pagan contemporaries understood as the State, in particular as the *exousiai*, apart from the world view enveloping *aeons* and *daimones*, providence and powers, in which the ruler was both divine by appointment and human by birth, and the boundaries between the spirit world and the world of humanity and nature were fluid and often imperceptible. . . . Civil officials were intimately associated with spiritual powers in ancient thought, and from that point of view, subjection to one was neither distinguishable nor preferable to the other.'

Next he turns to the meaning of 'God' in Ro 13, and challenges sharply those who have interpreted the passage without regarding it as distinctively Christian. For its readers God will be understood by them as Christians would understand it, as the God and Father of our Lord Jesus Christ. These powers hold authority by God's permission, and it is in defiance of Him that some of them have broken out in rebellion. But Christ has vanquished these rebels, and if they are thought of as 'lords', He has been proclaimed as 'Lord of lords'. Clearly, however, in the period of tension in which the Early Church lived, with persecution as an ever-present possibility and often as a dread reality, these 'powers' were not wholly subdued. The victory of Christ over them, therefore, is not a victory over the powers on a cosmic level but in the lives of the Christians. 'Christ's victory did not have its locus among the powers but in the community of believers.' 'God's work in Christ meant the radical reorientation of the believers' existence in the world. . . . The world of natural and social forces may lose its power to hold a man in anxiety, fear, and dependence, not because it has itself lost power, but because man has found security apart from their authority and has become free from their domination.' It is as a man in Christ that the Christian is both free from them and ready to subject himself to them.

As Christians, however, they must give obedience, not from fear or ambition, but out of love for neighbour, because an ordered civil community offers the best opportunity for the effective work of the Church. 'The conscience of the man in Christ would detect in each instance the point at which no compromise was possible, but until then, resistance to the authorities was not only foolish and injurious to the mission of the Church, but resistance to what God had appointed.'

The Principles of the Scottish Reformation

BY THE REVEREND STEWART MECHIE, D.D., TRINITY COLLEGE, GLASGOW

1. THE most fundamental principle of the Scottish Reformation is that *the supreme authority for the Church is the Word of God contained in the canonical Scriptures*. The Reformers gave such a high place to the Bible both for traditional reasons and because through it they had experienced the grace of God as a real power in their own lives. They found in the Bible a sufficient statement of all things needful to be believed for the salvation of mankind, and they held that the interpretation of Scripture belongs to the Spirit of God. 'We affirm, therefore,' says the *Scots Confession*, 'that such as allege the Scripture to have no other authority but that which it has received from the Kirk, to be blasphemous against God, and injurious to the true Kirk, which always hears and obeys the voice of her own Spouse and Pastor, but takes not upon her to be mistress over the same.'

A Reformed Church, therefore, must repudiate any doctrine of tradition such as the Roman Church now holds, a doctrine which allows her to promulgate unscriptural dogmas like the Assumption of the Blessed Virgin. A Reformed Church is both bound and free. It is bound to acknowledge the supremacy of the Word of God and bound to listen to the Holy Spirit speaking through the Scriptures, but it is free to examine the traditions of every age—primitive, mediaeval, Reformation and modern—to test them and hold fast what is good. The Church of Scotland, for instance, is free to consider a monthly or even a weekly celebration of Holy Communion, even though such practices have no part in its tradition.

2. A second principle may be stated—not without risk of misunderstanding—as *the All-Sufficient Saviourhood and Lordship of Christ*. Take each of these terms in turn. First, *Saviourhood*. The Reformers were quite sure that man needs salvation, and that he is so corrupted by evil that he cannot save himself or earn salvation from God, but that nevertheless by God's wondrous mercy salvation has been provided in Christ. In the age of the Reformation there was controversy about the place of good works in salvation, and the Reformers' point of view on that vital matter became crystallized in the phrase 'justification by faith'. The phrase is open to misunderstanding, in that faith itself may come to be regarded as a

good work of man; hence a better statement is 'justification by God's grace through faith'. The truth enshrined in that phrase is never out-of-date. It is the truth that no man can earn salvation or put God in his debt, whether by ascetic practices as men have sometimes thought, or, as many of our contemporaries imagine, by living a respectable life according to the dictates of conventional morality. Every man, acknowledging that he needs God's salvation and that he cannot earn or deserve it, must be content humbly and gratefully to receive it in Christ. To be in Christ is to be incorporated by baptism into the Church, the Body of Christ, where he may enter into a saving relationship of trust and obedience with the Saviour and into a growing likeness to Him.

Second, *Lordship*. To assert the Lordship of Christ means, as the Reformers saw, that He is Lord both of the Church and of the world. Both come under His rule and judgment. As regards the Church, that involves the truth that all things regarding the ordering of the Church are to be related to the Headship of Christ, for the Church, as the *Scots Confession* says, 'is the body and spouse of Christ Jesus'. Yet, since the Church is not always attentive and obedient to her Lord, there have been times, and there may again be times, when the individual Christian or group of Christians may have to appeal to Christ the Head against the Church, as the Reformers did in their day. Again, to assert the Lordship of Christ over the world means for the individual that all callings, and not merely the ecclesiastical ones, can be made holy unto the Lord. All men are to serve the Lord in their work, and if their work is such that they cannot serve the Lord in it, they should abandon it. On the wider scale the assertion means that the rule of Christ applies to all aspects of the common life, not merely to the specifically ecclesiastical aspects, to the secular as well as the religious, to nations and societies as well as individuals, to public policy as well as private life. The relevance of that to-day is obvious.

Third, *All-Sufficient*. This is something that was important for the Reformers and, in view of present trends in the Roman Church towards proclaiming the Virgin as Co-redemptress with Christ, is not less important for us. It means that there

is no need for sinful man to have recourse to the Virgin or the saints as intercessors with God or Christ for him. He can go direct to the Christ who receiveth sinners. It means also that the sacrificial work of Christ is final. The Reformers vehemently swept aside the claim of the Roman priesthood to mediatorial status—'to wit, that they, as mediators betwixt Christ and His kirk, do offer unto God the Father, a Sacrifice propitiatory for the sins of the living and the dead'. It is true that in recent times Roman Catholic theologians have interpreted the sacrifice of the Mass as a representation of Calvary, not a repetition of Calvary. That may seem to open the possibility of reconciliation with Protestant doctrine; but can the views of these Romanist theologians be harmonized with the decrees of the Council of Trent which are still official and authoritative? At all events, the Scottish Reformers acknowledged the holy ministry of the Word and Sacraments to be one of the Lord's gifts to His Church; but they had no place for a mediatorial priesthood acting as though the Church had control of Christ and could offer Him on the altar, as in Old Testament times the Israelite priesthood offered animal sacrifices. Worship, in the Reformers' view, was man's response to what God has done for man in His Son. It was a solemn offering of thanksgiving, confession and homage, and it required the meeting together of the whole body of the faithful, under the leadership of the minister, to set forth God's praise and to hear His Word and receive His gifts. Involved in that were certain practical measures—the use of the vernacular in worship, the circulation of the Bible in the vulgar tongue, a new emphasis on the corporate character of worship, seen in the congregational singing of psalms and the celebration of the Holy Communion with the worshippers seated round a table.

3. A third principle of the Scottish Reformation is the claim that the Church must be free to obey her Lord in all spiritual affairs. The Scottish Reformers learned from John Calvin that the marks of the true Church are the preaching of the Word, the administration of the Sacraments and the exercise of discipline, and they learned from his example, too, that while the Church should expect and claim the support of the State, it might need at times to resist the encroachment of the State on these sacred functions. Hence arose that anti-erastian trend in Scottish churchmanship which was not fully expressed in 1560, but which can be traced in manifold forms, from Knox's refusal to accommodate his preaching to Queen Mary's desires, down to the Articles Declaratory of 1921.

4. A fourth principle is that a Reformed Church ought to be a Church continually open to reformation.

The Reformers were well aware that throughout the ages, from early Old Testament times onward, the people of God had often fallen away from Him. The Church, they realized, was always subject to God's judgment, and they did not claim infallibility for their own statements, either as regards doctrine or practice, but in the opening paragraphs of both the *Scots Confession* and the *First Book of Discipline* they declared their willingness to amend anything that could be shown to be at variance with Scripture. Further, they held that outward arrangements and ceremonies of the Church cannot be appointed for all ages and places, but may be changed and ought to be changed when they threaten to become merely superstitions or formalities. Reformation, they saw, might be needed at any time.

This is a truth that requires to be asserted at the present day against the Roman Church, for the Vatican Council of 1870 in setting forth the dogma of papal infallibility declared that when the Pope defines a doctrine concerning faith or morals to be held by the Universal Church, such definitions are irreformable. It is a truth, however, that requires to be asserted against the traditionalism of our Scottish Church. While the Reformation delivered Scotland from bondage to old traditions, there remained and there remains the danger that the tradition of the Reformation or some later age should itself be exalted to a status of irreformability, and become a hindrance to the fresh obedience that God is always demanding in the circumstances of each successive generation. Whether it be Kirk Weeks or parish missions that are in question, or the institution of house-groups and cells of Christian laymen in factories, or the admission of women to the eldership, or some other novel expression of Church life, we must ever beware lest we obstruct the purposes of God by our tradition.

5. A fifth principle is the upbuilding of a Christian commonwealth through a Christian education. The aim of the Reformers was to make every citizen of Scotland 'a profitabill member' of the community; and the history of Scottish parochial education from 1560 to 1872 is the history of an attempt to realize the educational ideal which Calvin inspired in Knox and his colleagues, and which they set forth in the *First Book of Discipline*. The parish school, like the parish church and the Christian family, was to be a training-ground where the truth about God and man and destiny, right ideas about duty to God and one's fellows, were to be inculcated for the profit of the realm as well as for the benefit of the Church and the eternal welfare of the individual. Central to such education was the Bible, buttressed by Psalter and Catechism.

The ideal of the Reformers has been realized in so far as education of all grades is now readily available for all who can take advantage of it, while elementary education is compulsory for all. Down the generations the scope and methods of education have been improved, and the Bible still holds a place in our schools. It may be, however, that in our secularized society to-day education is too much thought of in terms of technical instruction, and that the teacher is not accorded the status in the community which the Reformers designed for him. It may also be questioned if Scotland is awake to how much more the schools could do, if teachers were given free scope, to counteract the materialistic tendencies of the age and to give a positive and worthy purpose in life to all our citizens by inculcating Biblical doctrine in the widest sense, that view of God and man and God's purpose for man in this world, which the Church tries to teach through her own agencies.

6. A sixth principle of the Scottish Reformation is *a stress on the importance of the common man and his responsible part in public affairs*. No doubt the long struggle for independence against England and several other things had produced a spirit of sturdy independence in Scotland long before the Reformation. Yet there were also factors in the Reformation which promoted that spirit and gave it expression. There was the fact that the Reformation in Scotland was carried through in face of the opposition of the Crown. There was the fact, too, that the General Assembly of the Church, in contrast to the Scottish Parliament, was a comparatively free and representative body. Above all, there was the office of the eldership, which gave men, representative of the people, the opportunity to share not only in church government but also in the management of local matters such as the parish schools, the care of the poor and the maintenance of public order. There can be no doubt that the Reformation presented itself in Scotland as a great national movement, which was, indeed, led by some prominent members of the nobility, but which owed its strength chiefly to the classes which had not hitherto counted for much in the national life—the lairds or lesser gentry, the burgesses of the towns, and reformed preachers who had been humble priests or friars. Supporting the movement, if not part of it, at the critical period were the poorest ranks of society, in certain parts of the country at all events; for the poor had their own grievances against the Church as well as against the nobility and gentry, as Sir

David Lyndsay's John the Commonweal forcibly complains. Some of the Reformers, John Knox at any rate, were sympathetic to the plea of the labourers of the ground and spoke out boldly in support of John the Commonweal.

7. A seventh principle of the Scottish Reformation is *the witnessing responsibility of the Church*. The Reformers thought of the Church as the Body of Christ, a witness to the Good News of what God has done for the world in Christ, and a witness to God's sovereignty in all human affairs. In their own day that witness involved for them the rejection of the Pope's authority along with the other perversions and accretions which had deformed the Church in the course of the ages. Yet while their own enterprise of Re-formation within the bounds of Scotland involved separation from the adherents of Papacy, the Scottish Reformers believed both in the unity and the continuity of the Church. They had no thought that they were either founding a new Church or breaking away from the true Church. Moreover, that unity of the Church was not for them merely an invisible unity of all the faithful in Christ. They cherished also the vision of a visible unity of the Universal Church—witness that passage in the *Second Book of Discipline* where it is said: 'Assemblies are of four sorts. For either are they of particular kirks and congregations one or more, or of a province, or of one whole nation, or of all and divers nations professing one Jesus Christ.' Of that last it is later said that it 'may be called properly the General Assembly or General Council of the whole Kirk of God'. Let it be remembered that men like John Knox, John Willock and Andrew Melville were Europeans as well as Scots, and knew the Reformed Churches of the Continent from the inside as few, if any, modern Scots know them, even with all the modern means of communication.

In our concerns to-day, therefore, for Church unity and for a stronger common witness arising out of unity, we can claim to be true children of the Reformers. Their immediate tasks in Scotland were vast and absorbing; yet they rejoiced in the fellowship of the Reformed Churches everywhere, and, indeed, their thoughts sometimes reached out to earth's utmost bounds, if we may judge from the title-page of the first printed edition of the *Scots Confession*, 1561, where stand the words of St. Matthew xxiv. 14 in the Genevan Version—'And this glad tidings of the kingdom shall be preached throughout the whole world for a witness to all nations and then shall the end come'.

Modern Issues in Biblical Studies

The Evidence in the New Testament for Early Creeds, Catechisms and Liturgy

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MODERN study of the New Testament, from the beginnings of *Formgeschichte* to the present day, has at least one very notable achievement to its credit: it has enabled the reader to appreciate, what had not always been fully realized, that the writings of the Apostolic Age were produced in order to meet the needs of the Christian community and that they emerge from and reflect the life of the Church in its actual situation, especially in its missionary task, its instruction and encouragement of its members, and the corporate worship in which its basic purpose and nature found their principal expression. The books are the creation of the community, and they can be properly understood only when they are set in the context of the life and worship of the first Christians.

This being so, it is reasonable to expect that the New Testament will not only reflect the worship, belief and ethical teaching of the Early Church, but also provide evidence for the forms in which they were embodied and transmitted, whether in liturgical worship or in the instruction given to converts about faith and practice and in the credal or quasi-credal statements in which they were taught to make their baptismal profession. That liturgical, credal and catechetical material is contained in the New Testament writings has long been realized. Since the publication of C. H. Dodd's *The Apostolic Preaching and its Developments* [1936] we have been familiar with the idea that in the books of the New Testament the reader is permitted to overhear the living voice of the early missionaries and teachers in their *kerygma* by which the gospel made its initial impact and their *didache* addressed to those who had responded to the preaching. More recent works have claimed that the reader of the New Testament is also able to enter into the public worship of the Primitive Church, and to hear echoes of the catechetical instruction given to its converts, in the forms in which liturgy and baptismal catechesis were becoming standardized in the Hellenistic Christian communities.

Much has been gained by the study of the New Testament from this point of view. Its conclusions, however, are to some extent only tentative, and this is a field in which progress must necessarily be made with caution. The direct evidence is almost

wholly internal, and this fact warns the reader of the New Testament that this is a sphere in which there are very few fixed points of reference; what is known of first-century Jewish practice is a guide on one side, and the worship, creeds and catechetical homilies of the Church of the second century may serve to some extent to elucidate the apostolic literature in retrospect, but it is dangerous to rely too heavily on external evidence of this kind, partly because in parts (such as the *Didache*) it is notoriously difficult to date, partly because there is a temptation to assume too easily that the developed liturgical forms which we encounter in the latter part of the second and the early third century may safely be read back into the New Testament literature. The theory of Dr. F. L. Cross, to which reference will be made below, that 1 Peter should be read in the light of the baptismal rite recorded in the *Apostolic Tradition* of Hippolytus is certainly attractive; but it should not be accepted without caution. It is highly unsafe to assume that the *Apostolic Tradition*, for example, is actually apostolic and that therefore its liturgical forms, or something very closely resembling them, may be presumed to stand as the background of worship behind the New Testament writings; it is correspondingly dangerous to interpose, as it were, such a liturgical tradition between the Old and the New Testaments and to canonize it as a source of apostolic doctrine.

One instance of the uncertainty involved in any attempt to work back from the later liturgical pattern to the first century is afforded by the difficult question of the interpretation of 1 Clement 34⁶⁻⁷. It has often been affirmed with confidence that in this passage we find evidence which enables the use of the *Sanctus* in the liturgy to be read back into the sub-Apostolic Age, and, if this is correct, it is hard to resist the conclusion that Rev 4⁸, in the admittedly liturgical context of the Apocalypse, justifies us in tracing the eucharistic *Sanctus* to a perhaps still earlier date. Dr. W. C. van Unnik, however, has advanced strong arguments (*Vigil. Christ.*, v. [Oct., 1951] 204 ff.) against the view that Clement is here echoing the early liturgy of his Church, and his contentions throw some doubt on the passage of the Apocalypse as well. Rather similar doubts arise in connexion with the New

Testament references to 'the spiritual milk' (1 P 2²) and 'an anointing from the Holy One' (1 Jn 2²⁰). Are they evidence for the existence in apostolic times of the later practices of the giving of milk and honey to the newly baptized and of their post-baptismal chrismation, or do they express ideas, independently derived from the Old Testament, which themselves may have inspired the later liturgical practices?

Yet, apart from such relatively unstable reference points as are afforded by Jewish and later Christian liturgical practice, we are compelled to rely upon the internal evidence of the New Testament itself, and consequently we have no adequate criteria by which to test subjective impressions. As the history of Old Testament scholarship reminds us, if we read the literature with liturgical and catechetical forms in mind we shall be likely to discover traces of them everywhere; and it would be difficult to prove us wrong. We must therefore be on our guard and ask, in every case whether there appears to be a direct allusion to the cultus, whether a 'credal' statement necessarily reflects the language of a formal or public profession of faith or whether it is simply an original expression of Christian belief on the part of the writer, and to what extent formal catechesis can be distinguished from the exhortation and advice which must naturally form part of the subject-matter of ordinary homilies. Is every rhythmic and lyrical utterance by an apostolic writer to be regarded as a citation from a liturgical hymn? What is the definition of catechesis and how is catechetical material to be recognized? Such questions need to be asked, and it is not easy to find satisfactory answers. We ought therefore to recognize that the identification of these forms in the New Testament literature is often tentative and provisional.

Taking the last of these questions we are faced at the outset with the problem of the relation between the Gospels themselves and catechesis. St. Luke wrote his two-volume work in order that Theophilus might know the certainty concerning the things wherein he was instructed. His Gospel and Acts were therefore intended in some sense as a completion and confirmation of catechetical teaching (assuming, as is probable, that the Evangelist is alluding to Christian catechetical teaching which Theophilus had received). The Fourth Gospel explicitly claims (at least if the present tense is the right reading in Jn 20³¹) to have been written for the purpose of confirming belief in the 'credal' confession that Jesus is the Messiah, the Son of God. It is intended, partly if not wholly, to bring to Christians a deeper understanding of the historical events of the gospel in the light of their present experience of the glorified Christ mediated

by the Spirit. The Fourth Gospel, like Luke-Acts, is catechetical in the sense that it is designed for instruction, and this instruction, being addressed to the Christian community as a body (St. Luke does not really direct his work to Theophilus as an individual apart from the Church), and in the nature of things being intended for public rather than private reading, was in all probability delivered in the Christian assemblies from the first days, just as it was read, under the title of 'memoirs of the apostles', to the congregation in the days of Justin. How far we ought to regard the Gospels themselves as catechetical literature is thus a difficult question to answer.

Dr. Kilpatrick (*The Origins of the Gospel according to St. Matthew* [1946]), has made us familiar with the view that Matthew is a liturgical compilation, intended to convey the teaching and the acts of Jesus, by means of public reading, to congregations gathered for worship. Although the purpose and point of view of the Gospels is by no means identical, it seems probable that Mark, Luke and John were similarly intended for reading in the congregation for instruction and the quickening and confirmation of faith. In the case of Mark we must bear in mind Archbishop Carrington's ingenious attempt to analyse it into the constituent lections or portions which, as he believes, provide the clue to the structure and arrangement of that Gospel.¹

As an explanation of the method of composition employed by St. Mark, Dr. Carrington's theory has failed to win much support. More work remains to be done in the investigation of the possibility that an important factor in the composition of the Gospels may have been the catechetical or homiletic exposition of Old Testament proof-texts (or perhaps rather 'proof-passages') in terms of their fulfilment in Christ. St. Luke pictures Jesus Himself giving an exposition of this kind in the Nazareth synagogue, and St. Peter constructing his Pentecost sermon on the basis of Old Testament texts, especially J1 2²⁸⁻³². In the second century, preachers expounded passages of the Old Testament in terms of the Christian gospel; Melito's *Homily on the Passion* is a notable example, for here the Passion of Christ is presented as the fulfilment or antitype of the events of the Passover and the Exodus. Similar methods of liturgical preaching based on the Scriptures must have been used in the Church from the time when the Old Testament began to be read as a Christian book, perhaps from the time when the Risen Lord expounded to His disciples 'the things concerning

¹ Carrington, *The Primitive Christian Calendar* [1952]. See the discussion by W. D. Davies in *The Background of the New Testament and its Eschatology: Essays in Honour of C. H. Dodd* [1956].

himself' in all the Scriptures. There is still much research to be done concerning the extent to which homiletic and expository teaching of this kind, whether or not it may have been based on actual collections of *testimonia*, may have influenced the oral and written traditions lying behind the Synoptists as well as the Fourth Gospel and possibly, too, the selection and arrangement of their material by the evangelists.

Some would, of course, wish to go further and, with Professor Riesenfeld, trace the catechetical tradition directly to Jesus Himself. The theory that the teaching of Jesus was delivered to His disciples as the 'holy words' of the Master to His pupils, to be memorized by them and in turn handed on to others, is attractive, but the evidence seems insufficient to support it. The very fact that what would appear to be two most central and supremely important items in the tradition, the Lord's Prayer and the Words of Institution, are preserved in widely different forms in the New Testament, seems to require such modifications to be made to this theory as would rob it of much of its value.

On the other hand, the application of *Formgeschichte* to the Epistles has brought about a general measure of agreement that abundant evidence is to be found in the New Testament of standard forms of catechism and exhortation addressed to catechumens. These, modelled to some extent on Jewish antecedents and often based upon or alluding to Old Testament passages, explained to candidates for baptism the nature of their Christian calling, the significance of the rite by which they were to enter upon it, and the obligations and duties in personal behaviour and social ethics which it would involve. The theory that much material in the Epistles is drawn from a common source in the catechetical tradition was put forward by A. Seeberg as long ago as 1903 in his *Der Katechismus der Ur-Christenheit*. In its more fully developed modern form it has been made familiar by Archbishop P. Carrington (*The Primitive Christian Catechism* [1940]) and especially by Dr. E. G. Selwyn in the monumental essay on the inter-relation of 1 Peter and other New Testament Epistles contained in his commentary, *The First Epistle of St. Peter* [1946].

Dr. Selwyn's insistence that the hand of Silvanus is to be discerned in 1 and 2 Thessalonians, 1 Peter and Acts 15 (for which the evidence seems to be by no means so strong as he suggested) does not detract from the success with which he has demonstrated the probability that in Romans, Colossians, Ephesians, 1 Peter, James, and to some extent in other Epistles such as Philippians and the Pastorals, there are many direct echoes of a code for converts, expounding the basis and nature of

baptism, the renunciations required of the candidate, the faith and worship of the Church, the 'catechumen virtues' and particularly the duties of Christians towards the State and in their relationships as husbands and wives, parents and children, and masters and slaves. Instruction under these heads is obviously closely related to the moral code describing the 'Two Ways' which was used by the *Didache* and 'Barnabas'.

Further study, again, is required on the question of the relation between these catechetical forms which appear in the Epistles and the tradition of the teaching of Jesus embodied in the Gospels, especially in the 'Q' material. St. Paul's apparent echoes of that teaching, notably in Ro 12-13, and his interest in establishing the authority of a 'commandment of the Lord' (1 Co 7²⁵) bear closely upon this problem and the related question of the extent to which the Apostle was concerned with the historical tradition of the words of Jesus. In another direction, this recognition of catechetical material as a source used by the Epistles has had important consequences for literary criticism. The question of the inter-relation of Pauline and other epistles has now to be posed in a new way, since we need no longer suppose that close similarity between the ethical teaching of 1 Peter, and that, for instance, of Romans must necessarily be explained in terms of the direct dependence of the one upon the other.

Much, if not all, of this catechetical material is closely connected with baptism, though Dr. Selwyn makes a case for the view that there are also traces of a form of exhortation concerned with the endurance of persecution. The actual rite of baptism is itself undoubtedly reflected in many passages of the New Testament. H. Windisch's commentary, as revised by H. Preisker [1951], had anticipated F. L. Cross (*1 Peter: A Paschal Liturgy* [1954]) in treating 1 Peter as a Roman baptismal liturgy, and this theory has been developed by M. E. Boismard (*RB*, 63-64 [1956-57]). According to Boismard, 1 Peter has used liturgical material that is also to be found in Tit 2¹²⁻¹⁴, 1 Jn 3⁹⁻¹¹, and in the Epistle of James. In 1 Peter itself he distinguishes a baptismal hymn (1³⁻⁵), preparatory homily (1⁶⁻⁹, 13-21) a post-baptismal homily (1²²⁻²¹⁰), moral instruction (2¹¹⁻³⁷), a further account of 'catechumen virtues' and a baptismal psalm (3⁸⁻¹²), a credal passage (3¹³⁻⁴⁹), and a baptismal hymn concerned with ethical instruction (5^{5b-9}). Dr. Cross sees in the greater part of the work the celebrant's part in the liturgy of initiation at the Pasch. That 1 Peter makes much use of baptismal material and is concerned with baptism is generally agreed. It remains an open question whether it is a genuine epistle, or whether it is indeed a liturgy embodied in a kind of letter. Professor Moule

(*New Testament Studies*, iii. 1 [1956]) has put forward strong arguments for the view that it is a real epistle recalling persecuted Christians to the meaning and obligations of their baptism.

Whatever the solution to the problem of 1 Peter may be, it is clear that the New Testament contains evidence for the primitive rite of baptism; the putting off of the garments (alluded to in the metaphorical language of Ro 13¹², Col 3⁹, Eph 4²², 1 P 2¹), the profession of faith (reflected in many credal passages, and directly indicated in Ac 8³⁷, Western text), the actual baptism (as in Ac 8³⁸), possibly the response of the candidate to an interrogation demanding confession of the name of Christ (Eph 5²⁶), re-clothing (suggested by Gal 3²⁷), and, in all probability the post-baptismal participation in the Eucharist (1 P 2³, He 6⁴). J. M. Robinson (*Journal of Biblical Literature*, lxxvi. [1957]), and E. Käsemann (*Festschrift für R. Bultmann* [1949]) have found in Col 1¹³⁻²⁰ a strophic baptismal hymn, and there is good reason for the view that Eph 5¹⁴ preserves a snatch of a liturgical hymn appropriate to baptism. An interesting comparison has also been drawn between Eph 1³⁻¹⁴ and 1 P 1³⁻¹², and the conclusion has been reached that both passages are concerned with baptism.¹ Dr. R. R. Williams goes further, and asserts that Ephesians itself is a baptismal homily.²

Hymns are mentioned in Col 3¹⁶, Eph 5¹⁹, and probably 1 Co 14²⁶. Echoes of such Christian hymns, which celebrate the act of God in Christ and are therefore quasi-credal in their content (like the later *Te Deum*), occur in such passages as 1 Ti 3¹⁶, 2 Ti 2¹¹⁻¹³, possibly 1 P 3¹⁸⁻²², and frequently in the Apocalypse (5⁹, 12¹⁰⁻¹², 13⁹, 19¹⁻², 6⁹). A famous example is the great Christological hymn in Ph 2⁶⁻¹¹. Since Lohmeyer's article in *Sitzungsab. d. Heid. Akad. d. Wiss., Phil.-Hist. kl.*, iv. [1927-28], it has generally been assumed that this passage is an excerpt from a pre-Pauline liturgical hymn; but this verdict should not be accepted without caution. The thought is in many respects Pauline (we may mention the 'new Adam' doctrine which it expresses, the thought that Christ, the pre-existent Son, has entered into the condition of fallen man, the stress laid upon the glorification of the Lord), and it is not impossible that this passage is a Pauline composition. We must not absolutely exclude the possibility that the Apostle could write hymns.

The Lucan canticles present a problem of their own. The Evangelist may be reproducing Jewish hymns, possibly of the Maccabean age, but it is perhaps more probable that he is composing freely, on the basis of the Old Testament. If this is the

case his compositions may well reflect the nature of early Christian hymnody. There is some probability, too, that the Johannine prologue may have had, at least in part, independent existence as a liturgical hymn.

Doxologies are certainly to be found, as in Ro 1²⁵, 9⁵, 11³⁶, 2 Co 11³¹, Gal 1⁵, Ph 4²⁰, Eph 1³, 2 Ti 4¹⁸. These adhere closely to traditional Jewish patterns. Echoes of liturgical prayer can be heard in the address to God as 'Abba' (Gal 4⁶, Ro 8¹⁵) which may be derived from the prayers of Jesus Himself (Lk 11², Mk 14³⁶). Acts 4²⁴⁻³⁰ is probably to be regarded as a typical example of congregational prayer, and the eschatological petition *Marana tha*, which refers to the 'coming' of the Lord both at the Parousia and in the liturgical worship of the Church, occurs in its original form in 1 Co 16²⁰, perhaps in the context of the exclusion of unbelievers from the Eucharist, and in translation in Rev 22²⁰.

Professor Cullmann (*Early Christian Worship* [1953]) finds evidence for the sacramental worship of the Primitive Church in many parts of the New Testament, especially the Fourth Gospel. Certainly 1 Co 14¹⁶ seems to refer to the eucharistic prayer, and the allusions to the kiss exchanged between the brethren may indicate that the epistles, which were to be read at public worship (cf. Col 4¹⁶), may have immediately preceded the eucharistic action itself (1 Th 5²⁶, 1 Co 16²⁰, 2 Co 13¹², Ro 16¹⁶, 1 P 5¹⁴). We also find references to the 'Amen' with which the congregation endorsed the eucharistic prayer (1 Co 14¹⁶, cf. Rev 7¹²). More important, of course, is the liturgical tradition of the words of Institution, from which the accounts in St. Paul and the Synoptists are no doubt derived. Dr. Massey Shepherd has recently developed the widely accepted view that the Apocalypse of St. John reflects the worship of the Early Church to the point of asserting that the pattern of the paschal liturgy, with its complex rite of baptism and the eucharist is of primary importance in determining the structure of the book.³

Many liturgical passages are, as we have observed, credal in character. Professor Cullmann has collected the evidence for primitive creeds in the New Testament,⁴ and his conclusions are broadly supported by Dr. J. N. D. Kelly in his *Early Christian Creeds*. They include baptismal confessions (Ac 8³⁷, Eph 4⁵, 1 P 3^{18a}), credal professions used in regular worship, which are in fact identical with quasi-credal hymns (they are made to include Ph 2⁶⁻¹¹), professions of faith connected with exorcism (cf. Ac 3¹³⁻¹⁶ 4¹⁰)—but it is doubtful if these can properly be included among formal

³ *The Paschal Liturgy and the Apocalypse* [1960].

⁴ *The Earliest Christian Confessions* [1949].

¹ J. Coutts, in *New Testament Studies*, III, ii. [1957], 115-127.

² F. L. Cross, *Studies in Ephesians* [1956].

credal confessions—confession made under persecution (1 Ti 6¹³ traces their origin to Jesus Himself), such as may be indicated in 1 Co 12³, and apologetic professions (1 Co 8⁶, 1 Jn 4²). Some are simple Christological statements, such as 1 Co 12³, Ac 8³⁷, 1 Jn 4¹⁵; others are expanded, such as the credal hymns of 1 Ti 3¹⁶ and 1 P 3¹⁸ⁿ; 1 Co 8⁶, 1 Ti 2⁵, 2 Ti 4¹ are bipartite credal or semi-credal statements, expressing belief in God and in Christ.

More attention needs to be paid to the credal echoes in the Gospels. The Fourth Gospel provides a series, or crescendo, of confessions of belief

couched in terms which suggest the liturgical creeds of the Primitive Church (Jn 1³⁴. 41. 49 4⁴² 6⁶⁹ 9 3⁵ⁿ. 20²⁸. 31), and already Mark was centred upon the assertion that Jesus is the Son of God (1¹ 15³⁹). Embodied in the Synoptic Gospels, too, is the early credal confession of Jesus as the Messiah, the Son of David (Mk 8²⁹, cf. 10⁴⁷ 12³⁵⁻³⁷, Mt 15²² 20³⁰ 21⁹). The recognition of Jesus as Son of God (Mk 5⁷, Mt 9²⁷, Lk 4³⁴. 41) by the demon-possessed is also important in this connexion. In one aspect the Gospels are focused upon and built up around the Primitive Church's affirmations of its Christological convictions.

Literature

AN INDISPENSABLE AID TO PATRISTIC STUDY

AN immense service has been rendered to patristic study by the publication of an English translation of Professor Berthold Altaner's *Patrology* (Herder, Freiburg, and Nelson; 6os. net). The English translation is by Hilda C. Graef, and is most competently done. Patrology, as it is stated in the Introduction, is identical with the history of ancient Christian literature as regards both subject matter and time.

The marks of the Fathers of the Church can be summed up as follows: (1) *doctrina orthodoxa*, not in the sense of absolute freedom from error, but in the sense of faithful adherence to the orthodox doctrine of the Church. (2) *sanctitas vitae*, in the sense of the old Christian veneration of the saints. (3) *approbatio ecclesiae*, which does not necessarily mean expressed approval by name, but approval deduced from the discussions and documents of the Church. (4) *antiquitas*, in the sense of ecclesiastical antiquity.

The time of the Fathers is divided into three periods and is in fact the first age of the Church. (1) The time of foundation which stretches up to the Council of Nicaea in A.D. 325. (2) The peak period, which lasts from A.D. 325 to the Council of Chalcedon in A.D. 451. (3) The decline, which in the West lasts until the death of Isidore of Seville in A.D. 636, and in the East until the death of John of Damascus in A.D. 749. It is into these three periods that this book falls, and it may safely be said that no writer, however unknown and obscure, is omitted from its purview.

A feature of this book is its extraordinarily full bibliographies, which include not only books, but articles in periodical literature. The scope of these bibliographies may be seen from the fact that it requires eight closely printed pages to contain the

abbreviations for 'Periodicals, Academy Publications, Lexica and Individual Terms', and three closely printed pages to contain the abbreviations for 'Collected and Individuals Work'.

This book is an absolutely indispensable tool for patristic study. True, it is expensive, but in point of fact it is cheap for it is in itself a library of all the available information regarding early Christian literature in six hundred and sixty closely packed pages.

WILLIAM BARCLAY

THE FEAR OF GOD

This small volume—*The Fear of God: The Role of Anxiety in Contemporary Thought*, by Professor Fred. Berthold, Jr., Ph.D. (Harper Brothers; \$3.00)—must not be judged by its size; nor must one think that it is just another of those volumes dealing with the application of Biblical or Psychiatric theory to distressed minds, as for example in Wayne Oates' 'Anxiety in Christian Experience'. On the contrary, this is a serious and fascinating examination of theological problems relating to the nature of man, and his relation to God. Granted that man was made in the image of God, was that image totally destroyed with the Fall? Is his nature totally corrupt, as the Barthians hold, unable even to recognize his depravity until it is revealed to him by the Word? Or with Augustine and St. Thomas and not a few Protestant thinkers is there a 'natural desire' for God which can be re-enforced by the grace of God? Furthermore, he deals with the question of theology and experience: can theological doctrine be by the analysis of experience, or must we conclude that doctrine is determined by revelation alone? What is the nature of the image of God? Is it the dynamic *telos* in man which when blocked leads to anxiety?

Our author takes one aspect of the experience

of our modern world, that of anxiety, to throw light on the answer to these questions. After an excellent introduction, he examines the anxiety of Teresa of Avila and then that of Luther. He acknowledges the neurotic elements in Teresa's anxiety, especially in the first half of her life; but he shows conclusively that always there was a strong element of 'longing'. Luther's experience, on the other hand, emphasizes 'that aspect of anxiety which is precisely the feeling of lostness . . . the horror of separation from God which is part of religious anxiety as immediately felt'. He then passes to an analysis of Freud's concept of anxiety 'as longing for the loved object'. Anxiety has always an implicit threat; it witnesses to the fact that love is threatened.

Then follows an excellent study of the Existentialist School with special attention to Kierkegaard and Heidegger. To Kierkegaard 'anxiety is cured by anxiety'; it is the school of God. To Heidegger, 'Anxiety is not purely a negative phenomenon. The Nothingness which it (Existentialism) discovers is not a blank Nothingness; it is at the same time the positive awareness of Being and of the possibility of authentic existence. It is a tension between our fearfulness and our desire.'

The ground is now prepared for an examination of the idea that no one can be anxious over separation from God who has no positive desire for God, or who is totally separated from Him. But we have conflicting theories about man's 'lostness' and his capacity to desire or seek God. Hence he turns to Augustine and St. Thomas and contrasts their teaching with the Protestant doctrine of total depravity, especially with that of Barth to whom he devotes a whole chapter. One of the crucial chapters is that on 'Theology and Experience': 'Does experience make any difference in determining what doctrines are true, or at least closer to the truth?' Can scientific method help us here? That is examined. Then he contrasts confessional theology and philosophical theology. Confessional theology is a setting forth of beliefs and is of the utmost importance for the on-going life of the Church; but it is not knowledge. For that we must resort to philosophical theology. Hence the examination of Barth's position. No isolated quotations could give even a dim awareness of the lucid yet close reasoning the author puts into these two chapters; they are provocative and stimulating even when one disagrees. To him not only does religious anxiety imply the longing for God as the loved object, but the image of God itself is the dynamic *telos* whose very blockage is the source of the religious anxiety. There are quotable passages on every page; space forbids; but minister and theologian will

find in this approach that there is that in men to which the preacher can appeal and which the grace of God can reinforce.

J. G. MCKENZIE

SACRAMENTAL OCCASIONS

We are glad to draw attention to *The Holy Communion in the Reformed Church of Scotland, 1560-1960*, by the Rev. George B. Burnet, M.A., Ph.D. (Oliver and Boyd; 25s. net). The author's purpose has been to provide an outline history of the externals of the Holy Communion in Scotland. Neglecting matters of doctrine, he has concentrated on changing modes and customs and on the legislation bearing upon these, all within the framework of the developing political, social and religious life of the country.

Dr. Burnet's previous work on 'Quakerism in Scotland' revealed him as qualified for such an undertaking; and it can now be said that he has carried it through with industrious attention to detail and yet with a mastery of the abundant material and a balance of presentation that are admirable. The documentation, bibliography and index will be welcome to scholarly readers, but the book is not for them alone, for, as the last chapter makes clear, the changes that four centuries have brought seem to demand yet further changes, and some of these are controversial.

This is an important book whose appearance at the quatercentenary of the Scottish Reformation, when attention is focused on origins, should commend it to those of other countries who share these origins and follow the Reformed and Presbyterian tradition. There is a misprint on p. 276.

STEWART MECHIE

THE SCOTTISH REFORMATION

We have before us two publications by eminent historians which have been evoked by the fourth centenary of the Scottish Reformation. They differ much in size and scope but both may be heartily commended to the general reader, and both should prove useful to teachers. Professor W. Croft Dickinson, D.Lit., LL.D., of Edinburgh is the author of *The Scottish Reformation and Its Influence upon Scottish Life and Character* (St. Andrew Press; 1s. 6d. net). It is an address delivered last year at St. John's Kirk, Perth, to mark the anniversary of the sermon preached there by John Knox on 11th May, 1559.

The second publication is *A History of the Scottish Reformation*, by Professor Emeritus J. D. Mackie, C.B.E., M.C., LL.D., of Glasgow (Church of Scotland Youth Committee, 5s. net). Despite its provenance it shows no sign of having been

specially prepared for youth. Recognizing that the Scottish Reformation came late and was but part of a great European movement, Professor Mackie gives three chapters out of eleven to the Renaissance and to the need for, and the course of, the Reformation in Europe and in England before he comes to his lucid and balanced account of Scottish events. His last chapter on the Achievement of the Reformation suggests comparison with the second half of Professor Dickinson's address. In large measure they supplement one another; but it may be significant that they both use as illustration the Queen's angry question: 'What have ye to do with my marriage; or what are ye within this Commonwealth?' and Knox's answer: 'A subject born within the same', and both take occasion to hint that it may be salutary for modern Scots in the light of the past to do some self-examination.

STEWART MECHIE

BIBLICAL HERMENEUTICS IN THE SCROLLS

Specialist works on particular aspects of the Dead Sea Scrolls will continue to appear for a long time to come, and we welcome the appearance of a monograph by Professor F. F. Bruce on *Biblical Exegesis in the Qumran Texts* (Tyndale Press; 5s. net). The work deals mainly with the 'commentaries', especially Habakkuk (IQp Hab), though the fragments of Micah, Isaiah, Nahum and Psalms *pesher* texts are also included. In contrast to some earlier writers on the subject, Professor Bruce is able to limit the main principles of Biblical hermeneutics in the scrolls to four, namely 'atomization' ('each phrase is made to fit into a new historical situation regardless of its contextual meaning'), the use of textual variants, allegorization, and re-interpretation (to bring 'prophecies of varying date and reference so as to apply them to the end-time introduced by the ministry of the Teacher of Righteousness, and in some degree to the career of the Teacher himself').

The treatment of the topic, however, opens up a number of interesting speculations. The Messianic interpretation turns on the dual Messiahship in the scrolls—Aaron and Israel. The vexed question of the presence of the Servant of the Lord idea in the scrolls is answered positively, by the community itself 'fulfilling the rôle of the Servant', albeit sometimes permitting the application of the term to a smaller body or even an individual who speaks in the name of the community. Likewise the basic ideology of the New Testament 'Son of Man' is present in the scrolls. Points of contact between the Book of Daniel and the scrolls are elaborated, and finally the author gives his opinions on the

general question of 'Biblical Exegesis in Qumran and the New Testament', from the standpoint of 'fulfilment'. The passage of 1 P 1¹⁰⁻¹², he says, 'is strikingly similar to the doctrine of the Qumran commentaries'. There are strong resemblances (and differences, too!) between Jesus and the Teacher of Righteousness as 'interpreters', and in this section the author, rightly, makes considerable use of C. H. Dodd's book, 'According to the Scriptures' to support his presentation.

The whole treatment is persuasive and presented with balance and detachment. And one feels that its guidance is the more valuable because other writers have shown how easy it is to over-state the case and destroy it. There is an extremely important common background for the scrolls and the New Testament, and sometimes the features seem to obtrude to the detriment of one or other. But careful study, and helpful monographs of the kind we have here will do much to remedy the harm already done.

B. J. ROBERTS

MODERN REVIVALISM

For British readers there will be much new information and some challenging facts in Dr. William G. McLoughlin's *Modern Revivalism* (Ronald Press, New York; \$6.50). Dr. McLoughlin is one of a number of American historians who have been attracted to the field of Church History because of its significance in the culture of their own country and for the study of such significant movements as anti-slavery.

He rightly observes that the first great awakening in America phrased its theological message in Calvinistic terms but, 'it was neither the Calvinism of Geneva nor the seventeenth-century Calvinism of the Puritans. It was the evangelical Calvinism of which George Whitefield (rather than Jonathan Edwards) is rightly taken to be the prime exemplar.' The development from Whitefield is traced through the camp meeting and the old style revivalist. It is with Charles Finney that he really enters into his subject where he emphasized the significance of Finney who is so little known to us on this side of the Atlantic. With Finney the break with Calvinism is complete; he had signed the Westminster Confession of Faith but later wondered how any sane man could accept it. He did not believe in waiting for revivals—they must be engineered.

For a Scottish reviewer the chapters on Moody's famous visit to Edinburgh and Glasgow are fascinating. Moody was fortunate in the hour of his arrival. He provided a splendid opportunity to distract Scottish churchmen from the pressing and embarrassing questions of the day. The myth

that the results justified the methods is seriously challenged by Dr. McLoughlin's analysis of membership returns which show a declining rate of progress in both the Free and United Presbyterian Churches though the Established Church, least sympathetic of all, made much better progress. That the visit increased pietism is granted, but did it do much more?

Mary Baker Eddy once said, 'I believe strictly in the Monroe doctrine, our Constitution, and in the laws of God'. This identification of religion with the American way of life becomes particularly obnoxious in some of the later revivalists. It made them react violently against 'godless social service nonsense'. Dr. McLoughlin quotes Homer A. Biederwolf, who believed that the fundamentals of the gospel and the fundamentals of Americanism went hand in hand, 'My father was foreign-born but I say if a European don't like the laws of this country, let him stay at home. . . . If atheists and infidels and Jews and other rebels don't like our public schools where the word of God is read, let 'em take their kids and hike out.'

Dr. McLoughlin makes use of the familiar figures of Dr. Hight to deal with the extravagant claims made for the success of Billy Graham in Kelvin Hall and many, who then supported Graham, will accept his conclusions. Even more valuably he examines Graham's social teaching and sees deeper than Niebuhr. 'In calling Graham's message politically relevant, Niebuhr failed to see that in a less direct way Graham was preaching a social message that was very much relevant to the issues of the day. But it was diametrically opposed to the social and political views which Niebuhr considered implicit in Christianity. From the outset of his career Graham espoused the viewpoint of the ultra conservatives in politics and economics.'

You may disagree with Dr. McLoughlin's conclusions, but you still will have to account for his facts.

JOHNSTON R. MCKAY

CHRISTIAN HOLINESS

'What Jesus has come to do is to restore the race of men to that which in the original creation it was intended that it should be, and so to lead it forward to that final destiny in which the transitoriness of man is caught up into the eternity of God.' Thus, linking the doctrine of creation with that of holiness, Bishop Stephen Neill sums up the chapter on the Biblical Idea which controls his recent book, *Christian Holiness* (Lutterworth Press; 15s. net). Incidentally the versatility of this omniscient author is illustrated by the fact that the book is a translation from the original Spanish—of S. C. Neill.

In the history of the Church the theory and practice of holiness has moved between the extremes of Perfectionism and Conformism. Each is liable to error. The one tends to ask more of man than God asks. The other asks less than is adequate to the demands of the gospel. Bishop Neill deals fairly with both, recognizing the strength of each, and bringing in cogent illustrations from a wide range of knowledge and experience. Against the charge of spiritual tyranny at one extreme, he sets the need for a serious theological doctrine of conversion at the other.

Having thus cleared the ground he begins the positive part of the study by considering the Church as the only place in which *Christian Holiness* can be worked out, and develops the theme in terms of relationships with God and man. The emergent chapters on 'The Spirit of Holiness' and 'Conflict and Temptation' lead to the conclusion that 'Christian holiness, whether for the Church or for the individual, can never be a static thing, something gained once for all. It has to be maintained amid conflicts and perils that are renewed day by day. It is a moving thing; it can only exist as a function of pilgrimage.'

What, then, do we preach? To this question the final chapter offers an answer, pleading that the Church passionately proclaim a Biblical doctrine of holiness, in terms both of challenge and achievement; thus including what is good in both the extremes noted above. Herein Bishop Neill stresses that the one heart and centre of Christian Holiness is Jesus Christ; that discipline is complementary to spontaneity in the Christian life; and that Grace guarantees victory over sin. At the end, he attempts what is perhaps the hardest task of all—to define the character of the 'saint'. To the definition all else written in the book contributes and by it, it is tested. To one reader at least it would seem to pass the test. And surely, Mr. Wesley, who comes in for some criticism, would approve.

Bishop Neill's gift for the selection and analysis of facts, and of clear and persuasive argument, has rarely been better employed. What he here offers is of value for the edification of the believer and of the Church.

MARCUS WARD

COMPARATIVE RELIGION

The author, the Rev. E. L. Allen, is hardly as controversial as his title—*Christianity Among the Religions* (Allen and Unwin; 18s. net)—might distantly suggest, but he is very broad-minded in his views, and with a background of varied and long-term experience writes a most useful book, indicating the relation of Christianity to other

religions. He avoids on the one hand sentimental appreciation leading to the unsupported conclusion that one religion is as good as another, and on the other hand keeps clear of patronizing and out-dated severity which forgets that Christianity can learn from other religions as well as suggest more valuable view-points for their consideration than exclusive adherence to their ancestral religion would permit. His broad-mindedness is shown in his excellent exposition of Schopenhauer's doctrines although perhaps over-tolerant of his want of balance, and in this connexion he suggests his main point of view which is that both Schopenhauer and Hegel were wrong in claiming that either Indian religion on the one hand or Christianity on the other is absolute. Each of 'these streams of religious development' has its own rights, but he agrees broadly with Eucken that Christianity is 'superior', while stressing the point that absolute status cannot be the possession of any one of the historical religions; they are not opposed, but co-workers in the great enterprise of the spiritual redemption of mankind.

He devotes a major amount of space to the relations of Christianity with Indian religions. He classifies possible attitudes as neutrality, assimilation, hostility, and understanding. He has little use for the first three, pointing out the mental sloth of the first, the shallowness of the second, and the out-of-dateness of the third. His hope is in the fourth, and the value of his treatment lies in his advocacy of this, finding support in Jasper's phrase, 'the will to boundless communication'. He holds that we cannot claim to have reached already the fullness of which Christianity is capable, and that a knowledge of other religions will help in advancing towards this goal. The main antagonism seems to him to be between monism and monotheism, but he thinks that monotheism may with advantage include monism. He employs usefully the distinction between the 'manifest' and the 'latent' Christ, and in the last sentence of his book he uses the words 'We look for the Christ who is to come', which phrase he describes as one of the most neglected symbols of the faith. He holds that if we would remedy our negligence our relations to other religions and theirs to ourselves would be both more intelligent and more helpful. But his final position is that it is the *Christ* who is to come, a Reality and not a mere dream symbol.

W. S. URQUHART

A noted headmaster of a Scottish Junior Secondary School has often said in public that the only version of Scripture, to which his pupils really listen, is the New Testament in Phillips' transla-

tion. If this is generally true, then many who are responsible for conducting school worship will welcome this attempt—*New Testament Readings for Schools*, from the translation of J. B. Phillips, and edited by Norman J. Bull (Bles; 11s. 6d. net)—to provide readings from Phillips' New Testament for the services planned in N. J. Bull's 'A Book of School Worship'. The new book uses the very varied themes of the old, and prints for each theme New Testament lessons from this translation. Sometimes the choice of Scripture seems a little forced (for example, Mk 11¹⁻¹⁰ for 'Animals'). But how good a choice for 'Gambling' is 1 Ti 6⁷⁻¹⁰, and how well the translation reads. There are many choices as felicitous, but one obvious weakness is that the themes of Bull's original were often best illustrated from the Old Testament passages suggested.

The main defects of the book are practical. It will be necessary to have 'A Book of School Worship' as well, and to open and to use both. Moreover a lesson repeated is not printed again. So some services have only references both for the prayers and for the lessons. This means more difficulty in finding places, which perhaps explains the provision of an elegant, if cardboard, book mark.

Those, to whom 'Letters to Young Churches' brought new hope of opening up the Scripture to twentieth-century young people, will be eager to have and use this book.

We give a cordial, if brief, welcome to *The Sierra Leone Bulletin of Religion*, published by the Board of the Faculty of Theology of Fourah Bay College. This first number contains scholarly articles on local sacrificial rituals and marriage customs, as well as a fascinating account of the ex-slaves from Nova Scotia who settled in Sierra Leone in 1792.

Evangelical Conversion in Great Britain 1696-1845, by Canon Emeritus F. W. B. Bullock, Ph.D., D.D., is a volume of exceptional interest. The greater part of it is occupied by extended and well-documented accounts of the conversion experiences of thirty persons who lived within the area and the period indicated in the title. They range in time from Thomas Halyburton, the St. Andrews Professor of Divinity, to Catherine Mumford, better known as Mrs. William Booth; and while some of them, like John Wesley and John Newton, are familiar, there are others whose cases seem seldom to have been cited. The rest of the book is taken up with a psychological discussion of the information derived from these thirty accounts. The conversion crisis is studied along with what preceded and followed it, and

there are chapters on the value, validity, and relation to doctrine of the conversion experience. The author seems to have mastered a great range of relevant literature, and he finds that most psychological studies are inadequate in their handling of the doctrinal and intellectual type of conversion. The thirty accounts alone would make this an interesting and useful book. The price is 35s. net, and it has been handsomely published by Budd and Gillatt, St. Leonards-on-Sea.

According to Andrew, by Mr. Frank R. Hancock (James Clarke; 10s. 6d. net), is an example of a kind of book which keeps steadily appearing. It is a reconstruction of the life of Jesus told through the mind and the lips of Andrew.

It is written with reverence and with knowledge and with real psychological insight; the characterization is vivid and clear, and the author has justification for all the things he does. In short, this is as successful as any book of this kind can be.

Mr. Hancock has no small idea of the worth of his own book. He says in his Foreword: 'I believe that it is the book that many thoughtful people have been waiting for'. There is room for difference of opinion there. The simple fact is that no one ever rewrote the gospel story without spoiling it. It may be legend, but it is told that some one—an American—asked Denney if he could recommend a good life of Jesus, and Denney replied: 'Have you tried the one Luke wrote?' The trouble about books like this is that they try to make the study of the Gospels too easy. There is no doubt that a man will enjoy this book; it is easy to read; and it is as compelling in its own way as a novel; but there is equally no doubt that a man will derive very much more benefit from going to the text of Scripture itself and studying it with the aid of the many works of scholarship which are available to him. It is said that the Persians never gave their young men a meal until they had broken sweat. That also is true of the Bible—and this book is an attempt to save a man from sweating for himself.

God in my Unbelief, by the Rev. J. W. Stevenson (Collins; 12s. 6d. net), is a very beautiful book. In effect it tells how in his first parish a young minister found God, found men and women, and found himself. As the young minister looks out upon his people on the day of his ordination he says: 'I did not understand then the mystery of the Church in which we had been sharing that day as God's people—that He sets us in the community of His love while we are yet, by all the signs, unfit

for it; that He binds us one to another before we seem ready to be bound. . . . But I was to learn also why these things are so; why, under one aspect, the Church seems to be made up of men and women no better than the rest, and, under another, has the look of heaven.' Towards the end he begins to understand. 'We are bound together, in the end, not by what we are as men but by what God is doing for us. The kinship of the Church becomes stronger than any other.'

In a moving passage the young minister describes why he had once been unable to help the sinner and why now he had become a little able to help. 'I had often been praying for him; but I knew in the flash of that moment that, even in my prayer, I had been separated from him. I had been looking at his sin, and judging it, and asking that he might be forgiven. I had not been standing beside him, my sinfulness beside his sinfulness, asking that we might both be forgiven.'

This is a book written from the heart to the heart. No minister could read it without being deeply moved, deeply humiliated, deeply cheered. No Christian could read it without seeing a little more deeply into the meaning of the Church and of the love of God. It remains to say that the English style of the book is singularly beautiful. This book might well become a devotional classic of the ministry.

Messrs. Darton, Longman and Todd have sent us *Approaches to Christian Unity*, by Père C.-J. Dumont, O.P., which is the English form of a work published in France in 1954 and now translated and introduced to English readers by Father Henry St. John, O.P. The book is addressed primarily to Roman Catholics and consists mainly of short articles which originally appeared in the bulletin of the Study Centre 'Istina'. This is not a book for the casual reader; but we commend it to leaders of the Protestant churches and to all who are seriously concerned about Christian unity. Clearly the existence of the World Council of Churches has raised problems for the Roman Church and has stimulated in some quarters a longing for fuller unity, which is reflected in the admirable spirit of Father St. John's Introduction.

Our differences with the Roman Catholics are of the nature of a family quarrel. It is difficult, but it should not be impossible to speak frankly but charitably face to face, and that certainly is the tone of this volume. The price is 25s. net.

A Layman Speaks, by Mr. Douglas P. Blatherwick, O.B.E. (Epworth Press; 6s. net), is a book written by a Methodist layman who loves his

church, and whose one desire is to see the laity make the contribution to the Church which they could make.

John Wesley's seal bore the words, 'Believe, love, obey', and these are the words which should apply to every church. The place of the laity in the Church is in process of being rediscovered to-day. 'The Amsterdam Report' lays it down that 'only by the witness of a spiritually intelligent and active laity can the Church meet the modern world in its actual perplexities and life situations'. It is a matter of great interest and significance that this is true also of the Roman Catholic Church. 'Within the last twenty years seventy-four major works on the priesthood of all believers have come from Roman Catholic authors.'

Mr. Blatherwick suggests many factors which may have led to the decline of the Church. To-day the Church tends to be a middle-class Church, prospering in 'Suburbia'. The Church did fail to grasp the opportunity offered by the Industrial Revolution. The Church has not tackled the social and economic problems of the age. Maybe social habits have changed. Maybe the impact of scientific authority has injured the Church. Maybe there is to-day such an interest in earthly things that the spiritual things are driven into the background. Maybe a strain of preaching which tended to stress the humanitarian aspect of Jesus has not helped. Maybe the faith has been expressed in language not intelligible to the modern man. Maybe men and women tend to seek an anæsthetic for life rather than a challenge to life.

Mr. Blatherwick would wish for a Church composed of people, who, like the old negro, have read themselves full, thought themselves clear, and prayed themselves hot.

This is a really important book; it is a challenge to the laymen and laywomen of the Church written by one who has every right to write it.

The care of Methodism for the training and equipment of its local preachers is reflected in the latest venture of the Epworth Press—a series of 'Preacher's Commentaries'. The purpose determines the form. Many of the details and features which have a large place in commentaries of the conventional type are treated briefly in order to give space, within the prescribed word limit, for exposition and indication of present relevance. The sixth volume to be published is on *Isaiah 1-39*, by the Rev. J. Yeoman Muckle, B.A., of Manchester (Epworth Press; 12s. 6d. net). The brief, lucid Introduction covers the points which the preacher should consider. The Commentary, concise and scholarly, neither avoids nor exaggerates the many difficulties of these chapters.

It will undoubtedly be of use to those for whom it is written. It would be wished, however, that in his treatment of some of the 'great' passages, for example, Is 6, the author had infused competence with glow.

Said or Sung: An Arrangement of Homily and Verse, by the Rev. Austin Farrer, D.D. (Faith Press; 16s. net), is a quite unusual book of sermons. The sermons 'make some sort of pilgrimage through the year from Advent to Dedication'. Most of them were preached in Trinity College Chapel and only one outside Cambridge University.

Here indeed is preaching. These sermons exhibit three great qualities. First, if anyone will read the first paragraphs of these sermons he will receive a perfect demonstration of how to get from the here and now to the there and then. To take but one instance, into the Front Quadrangle of his College there drove a little van inscribed 'Crosses and wreaths made to order', and that is enough to give Dr. Farrer his starting-point. Second, seldom can there have been more relevant preaching. This is preaching which knows the needs of those to whom it is addressed. Third, here the great themes are dealt with—Predestination, what it means to say that Jesus Christ died for us, that is, the meaning of the Atonement; Christ is God, that is, the relationship of God and Jesus; the meaning of the Eucharist, the great virtues of considerateness, candour and chastity.

These sermons in a very unusual way combine the technique and the content of preaching. Every preacher should read them, first for the good of his own soul, and then for the good of the souls of his people. And let no one be deterred by the fact that they are 'university' sermons. Human need knows no academic boundaries—and these sermons speak to human need.

Some short time ago we were able to give a whole-hearted welcome to the first batch of 'Harper Torch Books'. Another seven volumes have now emerged in the 'Torch Books Cloister Library'. Of the seven only two are available in this edition in Great Britain. These two are *Confucius and the Chinese Way*, by H. G. Creel (\$1.85) and *The Destiny of Man*, by Nicolas Berdyaev (\$1.75). The five which are not available in this edition in Great Britain are *Mohammed: The Man and His Faith*, by Tor Andrae (\$1.25); *The Life of Dialogue*, by Martin Buber (\$1.60); Maurice Goguel, *Jesus and the Origins of Christianity: vol. i. Prolegomena to the Life of Jesus*, with an Introduction by C. Leslie Mitton (\$1.35),

vol. ii. *The Life of Jesus* (\$1.85); Immanuel Kant, *Religion Within the Limits of Reason Alone*, translated with an Introduction and Notes by Theodore M. Greene and Hoyt H. Hudson with a new essay 'The Ethical Significance of Kant's Religion' by John R. Silber (\$2.35). These books are paper-backs, but their size, their binding, and their print are well out of the ordinary.

We are quite certain that in producing this series the publishers are rendering every theological student and teacher a most signal service. There can be nothing but welcome for this most notable publishing undertaking, which in the theological realm of books has given the paper-back a new meaning and a new status. We welcome the volumes which are available in Great Britain, and we look forward to the time when the others, especially the Goguel volumes, will be available there.

A course of nine sermons on *Prophets for our World* was given in St. Aldate's, Oxford, during the Hilary term 1959. Undergraduates enterprisingly recorded the sermons and issued them in typescript. They were so rapidly sold out that it was decided to give them a more permanent form. They have now been published (paper covers; 4s. 6d. net) by Messrs. Mowbray. The subject of the course—the re-interpretation of the Old Testament—was the students' choice. The thought common to these sermons on the prophets is that they were prophets for our world as much as for the world in which they lived. Among the contributors are the Bishop of Oxford and the Bishop of Leicester; Canon Max Warren; Canon J. E. Fison; and the Rector of St. Aldate's, the Rev. Keith De Berry.

This is a volume which should on no account be missed. Its quality may be seen by turning to 'The Christian Year' section where, by permission of the publishers, we have quoted, in shortened form, the sermon on the prophet Ezekiel by the Rev. Keith De Berry.

Every year the Society for Old Testament Study issues its highly reliable and most valuable *Book List*. The List for 1960 has just come out, containing reviews and brief summaries of a hundred and twenty-six books. The work has been done by the editor, Professor G. W. Anderson, with the help of members of the Panel of reviewers appointed by the Society and by some additional scholars. A copy of the *Book List* is supplied free to members of the Society. In addition to this some copies are available to non-members of the Society at 6s. or \$1.00. The publication sales secretary, Professor D. T. Ap-Thomas, would be glad if in the case of remittances from the U.S.A. dollar bills are

sent. His address is: Llansadwrn, Menai Bridge, Anglesey.

The Anglican Communion in Christendom, by the late Bishop A. E. J. Rawlinson (S.P.C.K.; 6s. 6d. net), is a useful survey of the relations of the Anglican Communion with the other bodies that make up the Universal Church. The first two chapters are mainly historical, the next two theological, and the remaining chapters consider in some detail the schemes of reunion with which the Anglican Communion is at present concerned. No one is better qualified than Dr. Rawlinson, both by scholarship and experience, to write such a book. There is a good bibliography.

When Pierre Maury died in 1956 the Reformed Church of France lost a gifted personality and a very dedicated servant. He was known less by writings than by the impacts of his personal and ministerial devotion. We are glad therefore something of his heart and mind is made available in a small volume entitled *Predestination* (S.C.M.; 12s. 6d. net). Finely translated by Edwin Hudson, the book is increased in interest by the gracious Memoir written by Dr. Robert Mackie, and by a Foreword from the pen of Dr. Barth, who speaks of Maury as 'my-never-to-be-forgotten friend'. To his influential ministry for over twenty years in the parish of Passy in Paris Maury added the duties of Professor of Dogmatics in the Protestant Theological Faculty, Paris, from 1943 to 1950, and in 1950 succeeded his intimate friend Dr. Marc Boegner as President of the Reformed Church. The interests of the Ecumenical Movement had a special place in his witness and care. It is right and good therefore that 'this able and delightful man' (as Dr. Mackie calls him) should come into the further acquaintance outside his own country which this publication happily permits. The book includes four short studies of a sermonic nature (two of which are felicitous Christmas meditations) but most readers will turn more expectantly to the 'Predestination' Lecture which takes up seventy of the total one hundred pages. Much in the thought of Karl Barth was congenial to Maury, but to use Barth's own estimate Maury 'plumbed the Scriptures on his own account' recreating what he made his own. The engagement of his mind with the theme of Predestination is theologically ripe and alive with evangelistic and pastoral concern. This doctrine often took a shape which seemed strangely removed from gospel valuations; in Maury's presentation the doctrine no longer stands in isolation but is put positively within the actions and intents that constitute the depths of the God of grace.

Hellenistic Thought in New Testament Times

The Cynics

The Way of Renunciation

BY THE REVEREND WILLIAM BARCLAY, D.D., THE UNIVERSITY OF GLASGOW

IN Greek literature the picture of the Cynic is partly the picture of a saint and partly the picture of a shameless mountebank.

Epictetus provides us with the picture of the ideal Cynic saint.¹ No man dare set foot upon the Cynic way without the help of God (I, 54), for it is not some cheap struggle on which he has entered but an Olympic contest (52). The Cynic must be such that he has wiped out all desire, save the desire for goodness (13). His self-respect is his only protection, his house, his door, his guards at the entrance of his bedroom, his darkness (15). He must learn the supremacy of the mind over all things, and his governing principle must be absolutely pure (19-22, 93-95). He is the ambassador of God, the divine scout to find out what things are friendly to man and what are not (23, 26, 69). He must be the preacher of righteousness (26). He must examine and know himself (38). He may be naked, without home or hearth, in squalor, without a wife or child or slave or city, but he alone knows the secret of serenity and of true freedom (44, 45). He will be flogged, and, even as he is flogged, he must love the man who flogs him (55). He can only have friendship with kindred spirits (69). He may marry, but it will be even better if he has no human relationships to bind him, for how can a Cynic do his duty to mankind and attend to the duties of the nursery and the home? (69-78). He is not interested in the politics of incomes and revenues and the like; his business is with happiness and unhappiness, success and failure, slavery and freedom (84). Both himself and his body will witness to his profession. Diogenes by the very radiance of his health attracted the attention of those who saw him (88, 89). He is not a meddler, but he will watch men as a general and a commander watches his men (95-97). Above all his governing principle must be purer than the sun. He sleeps in purity, and his sleep leaves him purer than before, and every thought which he thinks is that of a friend and servant of the gods (93-95). Here, then, is the magnificent picture of the Cynic saint and the Cynic ideal.

¹ Epictetus, *Discourses*, III. xxii. 1-109. The numbers in the text refer to the sections in this passage.

But much commoner in ancient literature is the picture of the Cynic preacher, wandering the world, clad in his rags and tatters, with unkempt hair and matted beard, with discourtesy brought to a fine art, and with a shocking shamelessness and immodesty in his conduct. Lucian draws the picture of the Cynic in *Philosophies for Sale*.² The Cynic's invitation is to be impudent and bold, to abuse king and commoner alike, to use language that is barbarous as the barking of a dog, to put off modesty and decency and moderation, to forget how to blush, and to do boldly in public what anyone else would not do in secret (10). Martial draws the picture of the Cynic dotard leaning on his staff, with his hair white and shaggy, his beard falling over his breast, his threadbare cloak, barking to the crowd for scraps like a dog.³ Seneca speaks of the Cynic's repellent attire, unkempt hair, slovenly beard, his couch on the bare earth, 'and other perverted forms of self-display'.⁴ Alciphron draws the picture of the Cynic in the market-place, filthy in attire, insolent in manner, and behaving with shocking indecency.⁵ What, then, is the truth about the men of whom there are such opposite descriptions?

The founder of the Cynic school was Antisthenes, whose mother was a Thracian.⁶ Originally he was a pupil and disciple of Gorgias the Sophist.⁷ He was a voluminous author, so that Timon called him 'a prolific trifler', and so that Diogenes Laertius lists ten volumes of his works with sixty-two separate titles.⁸ Late in his life Socrates laid his spell upon him; it is probably Antisthenes whom Plato contemptuously describes as a late-learner.⁹ He lived in the Peiraeus and every day he walked the five miles and back to Athens to hear Socrates.¹⁰ It was Socrates' power of endurance

² Lucian, *Philosophies for Sale*, 8-11.

³ Martial, *Epigrams*, iv. 53.

⁴ Seneca, *Letters*, v. 2.

⁵ Alciphron, *Letters*, ii. 38; iii. 19.

⁶ Diogenes Laertius, vi. 1; Seneca, *De Constantia*, xviii. 5.

⁷ Diogenes Laertius, vi. 1.

⁸ Diogenes Laertius, vi. 15-18.

⁹ Plato, *Sophist*, 251 B.

¹⁰ Diogenes Laertius, vi. 2.

(τὸ καρτερικόν), and his disregard of feeling and emotion (τὸ ἀπαθές) which fascinated him.¹ Socrates used jestingly to ask why Antisthenes never left him.² Antisthenes declared his highest privilege and prize was to pass the day in Socrates' company.³ 'I am madly in love with him', he said.⁴ And Antisthenes was one of the little company who were there when Socrates drank the hemlock and died.⁵ He was, as Cicero said, delighted with the patience and endurance commended in the teaching of Socrates.⁶

This almost worship of Socrates is of the utmost importance for the understanding of Antisthenes and the Cynics. Gomperz says of him: 'To give shape to the Socratic ideal was the task of his life'.⁷ But the significant fact about Antisthenes is that he grasped at one part of the Socratic treatment and emphasized it at the cost of almost forgetting the rest. Zeller heads the section of his work which deals with the Cynics and certain kindred schools 'The Imperfect Followers of Socrates'.⁸ And Plato described Diogenes, the most famous of all the Cynics, as 'a Socrates run mad'.⁹ Beyond a doubt Antisthenes loved Socrates, but it may well be that Plato includes him among the 'stubborn and perverse mortals'¹⁰ who never really understood Socrates. Without a Socrates there would never have been an Antisthenes, but Antisthenes only half understood the master whom he loved. Antisthenes taught in the gymnasium of Cynosarges, a gymnasium that was intended for those of mixed Athenian blood. The word means 'the white hound' and it was from it that the Cynics received their name. What then were the basic Cynic beliefs?

As with all the other Hellenistic philosophies the supreme aim of Cynicism was happiness, and it was its conviction that there can be no happiness without virtue. If happiness is the end, then virtue is the means, and in the last analysis virtue and happiness are one. Nothing is good but virtue and nothing is evil but vice, and whatever is neither the one nor the other is quite indifferent.¹¹ But virtue for the Cynic was no theoretical matter;

it was an affair of deeds and action.¹² It was sometimes indeed held that Cynicism was not a philosophy at all but a way of life.¹³ Cynicism, it was said, is a short-cut to virtue.¹⁴

For this reason the Cynics regarded all knowledge which does not lead to virtue as essentially irrelevant. They were content to do away with Logic and Physics and to devote their whole attention to Ethics.¹⁵ Antisthenes used to say that those who were mature were as well not to study literature lest they be perverted by alien influences, and the Cynics had no use for geometry and music and the like.¹⁶ States and households, they said, are governed by the minds of men, and not 'by the lyre's twanged strings or flute's trilled notes'. Diogenes would even have gone the length of saying that not even the ordinary subjects like reading and writing are strictly necessary for virtue.¹⁷

Neither Antisthenes nor Diogenes had any use for, or real understanding of, the Platonic doctrine of ideas. It was basic to Plato's teaching that laid up in heaven there are the perfect forms or ideas of which everything on earth is a pale and imperfect copy. To the Cynics this seemed a dealing with meaningless abstractions. Diogenes said brusquely a horse, a table, a cup (ἵππον, τράπεζαν, κύαθον) he had seen, but he had never seen the conception of a horse, a table or a cup (ἵππότητα, τραπέζοτητα, κυαθότητα), to which Plato fairly enough replied that Antisthenes had the kind of eye which could see a horse, but lacked the kind of mind which could see the conception of a horse.¹⁸

It must be noted that these apparently contemptuous sayings of the Cynics must be taken at their true value. Antisthenes did in fact insist that those who would become good men must exercise the body and educate the soul, and on being asked what crown is fairest answered: 'That which comes from education (παιδεία)'.¹⁹ Crates was thankful for 'the noble lessons taught me by the Muses'.²⁰ Diogenes described education as 'a controlling grace to the young, a consolation to the old, wealth to the poor, and an ornament to the rich'.²¹ Monimus said that it was better to be blind than uneducated.²² The kind of learning

¹ Diogenes Laertius, vi. 2.

² Xenophon, *Memorabilia*, III. xi. 17.

³ Xenophon, *Symposium*, iv. 44.

⁴ Xenophon, *Symposium*, viii. 4-6.

⁵ Plato, *Phaedo*, 59 B.

⁶ Cicero, *De Oratore*, III. xvii. 62.

⁷ T. Gomperz, *Greek Thinkers*, ii. 139, English translation by G. G. Berry.

⁸ E. Zeller, *Socrates and the Socratic Schools*, 237.

⁹ Diogenes Laertius, vi. 54; Aelian, *Varia Historia*, xiv. 33.

¹⁰ Plato, *Theaetetus*, 155 E.

¹¹ Diogenes Laertius, vi. 105.

¹² Diogenes Laertius, vi. 11.

¹³ Diogenes Laertius, vi. 103.

¹⁴ Diogenes Laertius, vi. 104.

¹⁵ Diogenes Laertius, vi. 103.

¹⁶ Diogenes Laertius, vi. 104.

¹⁷ Diogenes Laertius, vi. 103.

¹⁸ Diogenes Laertius, vi. 53.

¹⁹ *Ex. e Ms. Flor. Ioan. Damasc.*, ii. 13. 33, 68.

²⁰ Diogenes Laertius, vi. 86.

²¹ Diogenes Laertius, vi. 68.

²² *Ex. e Ms. Flor. Ioan. Damasc.*, ii. 13. 88.

which the Cynics despised was the learning which did not have virtue in view.

The Cynics held that virtue can quite definitely be taught,¹ and that it can be acquired by strenuous practice as anything else can be.² All that is needed to attain virtue is to practise it with the strength of will of a Socrates.³ The Cynics mercifully held that virtue is nothing other than the result of will-power.

They further held that, so to speak, a man cannot fall from grace, that virtue once learned cannot be forgotten or lost. Virtue is a weapon that cannot be taken away; wisdom is a most sure stronghold which never crumbles away nor is betrayed.⁴

This idea leads us to another of the great central Cynic principles, the principle, indeed, from which so much of their practice sprang. Happiness, to be real happiness, must be inalienable. 'The right outfit for a voyage', Antisthenes said, 'is such as, even if you are shipwrecked, will go through the water with you.'⁵ There is only one thing which a man inalienably possesses—and that is *his mind*. It must, therefore, be true that happiness cannot consist in things which are perishable and losable, but in a certain attitude of the mind, which is man's inalienable possession. Wealth and poverty are to be found, not in the possessions, but in the hearts of men.⁶ Diogenes said that Antisthenes set him free by showing him what was his and what was not his. Possessions, fame, human relationships were not his, because they were all losable; what was his inalienably was 'power to deal with external impressions'.⁷ Diogenes, when asked what he had gained from philosophy, answered: 'This at least, if nothing else—to be prepared for every fortune'.⁸ The one inalienable thing a man can possess is his attitude of mind.

What, then, must this essential attitude of mind be? It must be absolute and complete independence of all external things, complete self-sufficiency. The Cynic strove to produce a character which was completely sufficient unto itself. If this is so, certain things must be utterly abandoned.

Wealth must be utterly abandoned. 'The love of money', said Diogenes, 'is the mother-city, the metropolis, of all evils.'⁹ It is the love of

money which drives men to worry, distraction, crime.¹⁰ It is quite impossible for wealth and virtue to exist together. When Crates became a Cynic he turned his whole property into two hundred talents of money, and, as one account says, gave it all away, and as another account says, flung it into the sea.¹¹ The Cynic was sworn to poverty as much as St. Francis and his friars ever were.

Pleasure must be abandoned. A man cannot be free so long as he desires pleasure. Antisthenes made the famous statement that he would rather be mad than pleased.¹² 'May the sons of your enemies live in luxury', Antisthenes said.¹³ Pleasure, said Antisthenes, is only the pause after pain, and it is folly to pursue a pleasure which can only be purchased by a corresponding amount of pain.¹⁴ For the Cynic pleasure was the supreme enemy of life. To this there was one exception. The patron saint of the Cynics was Hercules,¹⁵ and his labours were allegorized into the conflict of the soul with the vices which threaten it.¹⁶ Because of that for the Cynic one of the greatest things in the world was *πόνος*, labour, toil, which becomes almost synonymous with virtue. It was, therefore, laid down that the pleasures which follow toil may be pursued, but never the pleasures which precede it.¹⁷ That is to say, pleasure must never be an aim, but must always be a consequence of right toil.¹⁸

It follows from this that love must be abandoned, for in love a man becomes the slave of his passions and emotions. Nothing is too violent to eradicate love. Crates wrote the famous lines:

Hunger stops love, or, if not hunger, Time,
Or, failing both these means of help,—a halter.¹⁹

'If I could lay my hands on Aphrodite', said Antisthenes, 'I would shoot her.'²⁰ Diogenes, being asked the right time to marry, replied: 'For a young man, not yet; for an old man, never at all'.²¹ In spite of their view of love the

¹⁰ Xenophon, *Memorabilia*, iv. 34–38.

¹¹ Diogenes Laertius, vi. 87.

¹² Diogenes Laertius, vi. 3; Sextus Empiricus, xi. 73 (*Against the Ethicists*); Eusebius, *The Preparation for the Gospel*, 816 B.

¹³ Diogenes Laertius, vi. 8.

¹⁴ Plato, *Philebus*, 44 B, 51 A.

¹⁵ Diogenes Laertius, vi. 71; Lucian, *Philosophies for Sale*, 8.

¹⁶ T. Gomperz, *Greek Thinkers*, ii. 151.

¹⁷ Diogenes in Stobaeus, *Florilegium* 9. 49.

¹⁸ E. Zeller, *Socrates and the Socratic Schools*, 310, 311.

¹⁹ Diogenes Laertius, vi. 86; Julian, *Orations*, vi. 198 D.

²⁰ T. Gomperz, *Greek Thinkers*, ii. 143.

²¹ Diogenes Laertius, vi. 54.

¹ Diogenes Laertius, vi. 10, 11.

² Diogenes Laertius, vi. 71.

³ Diogenes Laertius, vi. 11.

⁴ Diogenes Laertius, vi. 12, 13.

⁵ Diogenes Laertius, vi. 6.

⁶ Xenophon, *Symposium*, iv. 34.

⁷ Epictetus, *Discourses*, III. xxiv. 66–72.

⁸ Diogenes Laertius, vi. 63.

⁹ Diogenes Laertius, vi. 50.

Cynics were no supporters of asceticism. The future of the race was to be ensured by community of wives and children, and, as for the satisfaction of the sexual desire the Cynics, being typical Greeks, considered that it could be satisfied much more simply than by marriage.¹

This desire for independence and this abandonment of so many of the things which most men pursue actualized itself in an outward way of life. Zeller describes this way of life in a series of renunciations.² Gomperz describes it as a revolt against over-civilization.³ Plato had regarded the city as coming into being for mutual help and protection and justice. On the other hand, the Cynics saw in city-life the beginning of all injustice. 'Lying and fraud had their origin here, just as surely as if cities had been founded for the express purpose of encouraging them.' By a curious inversion of the normal view the Cynics saw in Prometheus the villain of the piece. He was punished because 'the gift of fire had sowed the seeds of civilization, and therewith those of luxury and corruption', a view of Prometheus which Rousseau shared.⁴

i. The Cynic sought to renounce civilization and to return to simplicity. Diogenes followed the example of a mouse who got on well enough without a house and lived in his famous tub or jar at the gate of the Temple of the Mother of the gods.⁵ He saw a child drinking out of his hands and threw away his cup; he saw another child taking up lentils on a piece of bread, threw away his plate.⁶ The Cynics wore nothing but the cloak, the *τρίβων*, night and day, and in the summer Diogenes used to roll in the burning sand and in the winter embrace frozen pillars.⁷ Their food was of the simplest, bread, figs, onions, garlic, and beans, and their drink was water. Diogenes even tried eating his food raw.⁸ He saw nothing against eating even human flesh.⁹ His orders were that his body should not even be buried but should be thrown into a ditch for the dogs to dispose of,¹⁰ but his contemporaries honoured him with a marble tomb.¹¹ The Cynics,

wandering about, unshaven and unkempt, in their single garment, sleeping and eating, homeless, in the city streets and porticos, tried to turn the clock back and to decivilize what they regarded as the degeneracy of their day.

ii. Obviously this means that the Cynics also renounced social life. But they also renounced political life. They were shocked by the rulers men chose. 'States', said Antisthenes, 'are doomed, when they are unable to distinguish good men from bad.'¹² 'It is strange', he said, 'that we weed out the darnel from the corn, and the unfit in war, but do not excuse evil men from the service of the state.'¹³ Diogenes used to call the popular demagogues 'the lackeys of the people'.¹⁴ The Cynics were the first men to see across the boundaries. Diogenes called himself 'a citizen of the world'.¹⁵ He may possibly have invented the word *κοσμοπολίτης*. The only true commonwealth, he said, is as wide as the universe.¹⁶ Antisthenes said that to the wise man nothing is alien.¹⁷ 'The whole world and no special place was his fatherland', said Epictetus of Diogenes.¹⁸

It is of first class importance to note that the Cynics were the first men to declare slavery unnatural, because the only difference between man and man is the difference in virtue and vice.¹⁹

iii. One of the less pleasant things about the Cynics was their complete renunciation of modesty and shame. They held that, if it is right to do a thing anywhere, it is right to do it everywhere, and they, therefore, behaved not only with immodesty, but with obscenity and indecency. It was said of Diogenes: 'It was his habit to do everything in public, the works of Demeter and of Aphrodite alike'.²⁰ For this the Cynics were notorious.

iv. The Cynics renounced the gods. Dill says of them: 'They were probably the purest monotheists that classical antiquity produced'.²¹ They believed in one lonely, inexpressible God, who could not be represented by any symbol, who

¹ Diogenes Laertius, vi. 11, 72; vi. 3; Xenophon, *Symposium*, iv. 38; Diogenes Laertius, vi. 46, 49.

² E. Zeller, *Socrates and the Socratic Schools*, 316 ff.

³ T. Gomperz, *Greek Thinkers*, ii. 143 ff.

⁴ T. Gomperz, *Greek Thinkers*, ii. 145.

⁵ Diogenes Laertius, vi. 22; vi. 23, 43, 105; Seneca, *Letters*, xc. 14; Juvenal, *Satires*, xiv. 208.

⁶ Diogenes Laertius, vi. 37.

⁷ Diogenes Laertius, vi. 32, 33.

⁸ Diogenes Laertius, vi. 34, 76.

⁹ Diogenes Laertius, vi. 73.

¹⁰ Diogenes Laertius, vi. 79; Aelian, *Varia Historia*, viii. 14.

¹¹ Diogenes Laertius, vi. 78.

¹² Diogenes Laertius, vi. 5.

¹³ Diogenes Laertius, vi. 6.

¹⁴ Diogenes Laertius, vi. 41.

¹⁵ Diogenes Laertius, vi. 63; Lucian, *Philosophies for Sale*, 9.

¹⁶ Diogenes Laertius, vi. 72.

¹⁷ Diogenes Laertius, vi. 12; cf. Crates in vi. 98.

¹⁸ Epictetus, *Discourses*, III. xxiv. 65.

¹⁹ E. Zeller, *Socrates and the Socratic Schools*, 323, 324.

²⁰ Diogenes Laertius, vi. 69.

²¹ S. Dill, *Roman Society from Nero to Marcus Aurelius*, 363.

needed no sacrifice, and who could only be worshipped by a life of virtue and goodness.¹

In particular, the Cynics insisted that there can be no worship apart from virtue. The Mysteries promised bliss to the initiated but Diogenes declared: 'It would be ludicrous, if Agesilaus and Epaminondas are to dwell in the mire, while certain folk of no account will live in the Isles of the Blest because they have been initiated'.² When he saw some one engaged in ritual washing, he said: 'Unhappy man, don't you know that you can no more get rid of errors of conduct by sprinklings than you can errors of grammar?'³ When he saw the priests of a temple leading away a thief who had stolen a bowl, he said: 'The great thieves are leading away the little thief'.⁴ With their insistence on monotheism and their insistence on an ethical religion the Cynics were genuine preparers of the way for Christianity.

Finally, we may note the greatest of all Cynic characteristics. The Cynics were the preachers of antiquity. Everywhere one went the Cynic preacher was to be found. The Cynic preacher was convinced of certain things. He was convinced of the folly of men. Did not Diogenes take a lighted lantern and walk through the streets of Athens in the day time, saying: 'I am looking for a man'?⁵ Further, they were convinced of their mission to mend men. 'I am a liberator of men and a physician to their ills', says the Cynic in Lucian's Dialogue.⁶ They knew that they would hurt, but then truth is always like the light to sore eyes and falsehood and flattery are always like honey.⁷ And, after all, as Diogenes said, only

an earnest friend or an ardent enemy will really tell you the truth.⁸ 'Other dogs', said Diogenes, 'bite their enemies; I bite my friends in order to save them.'⁹

The Cynics were quite fearless in their mission to the men they wished to save. Crates was called 'The Door-opener', *θυρρανοίκτης*, because of his habit of opening doors and walking into houses uninvited to preach.¹⁰ Friend or stranger it was all one to them. The Cynics would even rebuke Emperors themselves.¹¹ Demetrius flashed back at Nero's frown: 'You threaten me with death, but nature threatens you', and later was to rebuke Vespasian also.¹² When Titus was in the theatre with the Jewess Berenice by his side, Antisthenes, one of the later Cynics who bore the same name as the founder of the school, rebuked before the crowd, like John the Baptist, a union which he regarded as a crime, and escaped scourged, but with his life,¹³ while a fellow-Cynic named Heros was executed for a like rebuke, and Peregrinus, we know from Lucian, rebuked Antoninus Pius.¹⁴ Not infrequently the Cynic missionary was the Cynic martyr.

It is impossible to withhold our admiration from the Cynics. There were times when the Cynics were caricatures of themselves, but, as Gomperz sums them up, they had 'an insatiable thirst for freedom, a profound sensitiveness to the ills of life, an unshakable faith in the majesty and the all-sufficiency of reason, and a corresponding abysmal contempt for all traditional ideals'.¹⁵ And often the Cynic wandering missionary must have been a preparation for the Christian wandering missionary, for there are many things in which the Cynics were not far from the Kingdom.

¹ Julian, *Orations*, vi. 199, 200; Xenophon, *Memorabilia*, I. iv. 2, 9-15. The Christian apologists not infrequently cited the Cynics as witnesses for monotheism, e.g., Minucius Felix, xix. 8; Lactantius, *Institutes*, i. 5; *Epitome*, 4; Clement, *Protreptikos*, 46 C.

² Diogenes Laertius, vi. 39.

³ Diogenes Laertius, vi. 42.

⁴ Diogenes Laertius, vi. 45.

⁵ Diogenes Laertius, vi. 41; cf. vi. 24, 27, 28, 32, 33, 40, 60, 65.

⁶ Lucian, *Philosophies for Sale*, 8; cf. Diogenes Laertius, vi. 4, 6.

⁷ Diogenes in *Ex. e Ms. Flor. Ioan. Damasc.*, ii. 31.22.

⁸ Plutarch, *Quomodo quis suos in virtute sentiat profectus*, 82 A, B.

⁹ Stobaeus, *Florilegium*, 13.27.

¹⁰ Diogenes Laertius, vi. 86.

¹¹ S. Dill, *Roman Society from Nero to Marcus Aurelius*, 362, 363.

¹² Epictetus, *Discourses* I. xxv. 22; Suetonius, *Vespasian*, xiii; Dio Cassius, lxvi. 13.

¹³ Dio Cassius, lxvi. 15.

¹⁴ Lucian, *De Morte Peregrini*, 19.

¹⁵ T. Gomperz, *Greek Thinkers*, ii. 152.

In the Study

Virginibus Puerisque

'New Bug'

By H. F. MATHEWS, M.A., PH.D., KIDDERMINSTER

'All things are become new.'—2 Co 5¹⁷.

SEPTEMBER! For about six hundred thousand eleven-year-olds that means a new school. Within the next few days there will be half-a-million new blazers worn resplendently and the same number of new berets and caps donned self-consciously but with evident pride.

They will have to get used to new surroundings, new teachers (who, in the secondary schools, may seem a little more distant than junior teachers were), new school-bags, new books, new disciplines, new rules.

On our part, we are wondering what the 'new lot' will be like. Will they be bright, or stolid, or lively, or cheeky? Will they take their part in games, join school societies, be good members of the house? How will they settle to French and Latin and science and maths? It is all a bit of an annual revolution.

If you are one of them, don't worry if you are a little overwhelmed. It will all seem very big and noisy—something like the philosopher's description of the world of a baby as 'one big, buzzing, blooming confusion'. You will feel rather like the scouts whom Moses sent out and who reported: 'We were in our own sight as grasshoppers, and so we were in their sight'.

Don't mind a bit of chaff, will you? Your new school may have its special term to describe first year people. They call them 'the shrimps' in one school I know, and 'new bugs' at another; but it is all meant kindly. Sometimes there is a time-honoured ritual by which a 'new bug' is conducted round the school so that he knows all about its traditions. One thing will make you rather annoyed at first. You will find that everyone wants to know your name. You will get asked a score of times a day, 'Here, what's your name?'

That reminds me. In the very earliest Christian 'schools'—the tiny house-churches which met in back streets of Roman cities—they had a ritual, and they were interested in names, too. When someone wanted to throw in his lot with the despised Christians, he first had to learn all he could from those who already belonged. During this period he was known as a 'catechumen'. Then, one memorable night, the little band would slip quietly through the streets until they came to the river. They would leave one or two of their

number on guard. Then the catechumen would put on a long white garment, quite unlike your school uniform, and would go down into the river with the elder or church leader. He was baptized. At the same time, a friend who had watched over his learning about the faith would step forward as his 'sponsor' and would call him by his new, Christian name. This might be quite different from his ordinary name as a slave, and he would begin from then on to carry it bravely and proudly. He belonged to the grandest, most wonderful society upon earth, the band of daring comrades whom St. Paul called 'the body of Christ'.

I hope you will be proud to belong to your new school, and that you will ensure that it is a truly Christian school where the laws of Jesus are respected and His way of life honoured: that is up to you once you become part of the school. It is not likely that everything will always be plain sailing. Sometimes you will need to lean hard upon the Captain of the vessel—you know Whom I mean.

Down at London Docks there used to be a tale about a grubby old tramp steamer which gently jogged her way round the coast with her motley cargo. And, so uncertain was she, that she always seemed to scrape the lock gates, or foul someone's ropes, or damage her own plates as she slid alongside. In fact, she became a bit of a joke. 'Look out', they would shout as she hove in sight, 'here comes Old Bust-em-up'. One day she appeared out of the haze as usual, but slipped into her berth clean and true. And as the cockney on the quay made her ropes fast, he whistled in surprise, 'What's happened to you?' And the deck-hand grinned back, 'Nuffink. We've got a new skipper, see?'

So the truth is that the most important of the new things when you go to your new school is not your new cap, or ruler, or pumps, or badge; but the new Skipper who alone can guide you straight and true to your proper harbour.

Todd-Ao Worship

Talk for Older Boys and Girls

By THE REVEREND HENRY N. CHISHOLM, ABERFELDY

'O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand.'—Ps 95^{6f}.

One day recently, I went to see that well-known musical film called *South Pacific*. It was a

refreshing experience, because so many of the films that people go to see nowadays are third-rate and if we are not careful they fill our minds with much useless rubbish. It was a fine thing to see a good film, with good music, good singing and first-class acting.

What I wanted to tell you about was not so much the film itself, but rather the way in which the film was shown. This film was not shown on an ordinary screen. It was not even shown in cinemascope. The picture was produced in what is called 'Todd-Ao'. The 'Todd-Ao' screen was very large indeed, taking up practically one whole wall of the theatre. Instead of being a flat screen, it was curved like a half circle. Another difference between this production and the usual films was that the sound, instead of coming from behind the curtains, came from various parts of the theatre.

I do not understand all the complicated details of 'Todd-Ao' film production, but I know that its effect upon you is quite amazing. As you sit in your seat, you feel that you are in the picture, that you are taking part in what the actors are doing. For example, one film was taken from the front of a switch-back at the circus and as it travelled very fast down the steep incline and raced upwards again, the film was so real to those in the audience, that many of them held on to their seats as if they were really on the switch-back. There was no doubt about it so far as I was concerned, I did have that queer feeling of going down in a fast lift! As the film continued the people felt that they were participating in what was going on on the screen and we all felt that this was as different from an ordinary film as anything can be.

I think that we can draw a parallel here between the two ways of looking at a film, the ordinary type and the new 'Todd-Ao', and the two ways in which we worship when we come to church. Sometimes people come to church and for them it is like watching the older type of film. They are spectators. They do not feel that they are a part of what is going on. For instance, when the congregation is singing hymns, they are thinking of how good or how bad the singing is. When the minister prays, they do not share the prayer with him. In fact, it is as if the minister, the organist and the choir are providing an entertainment in which they are the audience. Of course, that is not the way of real worship, is it? Real worship is when everyone in the congregation takes part. When the congregation is singing, this is an act of worship, not a performance and we can all do our share. When the minister prays, our heads should be bowed and in our hearts we should be repeating the words of the prayer. That is real worship. Indeed, we might

reverently call it 'Todd-Ao' worship. Worship in which we all participate.

The Christian Year

FIFTEENTH SUNDAY AFTER TRINITY

Renewing our Confidence

BY THE REVEREND JOHN L. KENT, M.A.,
CATHCART, GLASGOW

'Cast not away therefore your confidence.'—He 10³⁵.

'The outstanding spiritual fact of our day is the shattering of men's confidence.' Although Dr. Henry S. Coffin wrote these words nearly thirty years ago and was referring to the malaise of society as a whole, he might have been writing of our time and pronouncing a discerning diagnosis of the ailment afflicting Christ's followers.

Not that we have lost our faith. We still hold to it but rather sadly. We accept and defend it without our erstwhile enthusiasm. Before the onslaught of contemporary forces our confidence has sagged.

When we see how modern events have been threatening not merely some portion of the superstructure of our Christian faith but its very foundations, few of us who seriously reflect on these things can fail to be shaken. Suppose we met someone who pertinently asked us, 'Do you still believe that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life?' And suppose we gave an emphatic affirmative answer, he might quite well proceed to add this further question, 'How then do you explain His permitting man to invent an instrument of destruction so potent that, if used in a moment of anger or folly, it could liquidate the earth in its disintegrating flash?' We might be able to put up a good case for standing by the faith but few of us would come out of the encounter feeling that our conviction had not lost some of its verve.

Our confidence too is assailed by the apparent irrelevance of the Christian faith. If we visit any of the great centres of our modern civilisation and use our imagination, we are bound to be acutely aware of this unsettling fact. We see the seething crowds thronging the pavements, the continuous procession of traffic on the thoroughfares; the towering warehouses stocked with merchandise; the imposing structures that house the banks, the insurance companies, the great commercial concerns with world-wide ramifications and power; the sedate buildings where government departments issue their instructions that affect and control the lives of peoples. If we pause for a moment, we

may ask, with H. H. Farmer, 'Does it enter anybody's mind that that Cross outside of Jerusalem has got anything immediately to do with all the frightfully important business of the metropolis of a mighty empire?' It is this failure to find the point at which the gospel can make its vital impact upon the world of mundane affairs that unnerves us.

When we think of it, a host of facts and forces crowd in upon us to challenge our confidence. We think of the moral and intellectual limitations of the statesmen who hold the fate of nations in their hands: will no one of vision and integrity arise to save us? We think of the confessed self-interest in the policies and actions of politicians, business magnates and working men: will we never climb out of the pit we have dugged for ourselves? Above all, we think of ourselves, the quenching of the fires of our idealisms, the sins we beckon and entertain, the trystings with our Lord we deliberately ignore: will the day never come when we are all that we want to be?

Little wonder that the zest with which we practised and proclaimed the faith has diminished. We are desperately needing something that will help us to restore our confidence.

Here is the Apostle's word, addressed to people who, like us, were suffering from a great discouragement. 'Cast not away therefore your confidence.' And look at the ground on which he counsels them to rebuild their assurance.

(1) 'Call to remembrance', he says, 'the former days'. That may sound somewhat trite, nevertheless it is true that we are fortified by the recollection of former days. For one thing, the challenges and difficulties of the faith relatively may be no greater to-day than they were in yester-year. The old eighteenth-century Scottish divine, Thomas Halyburton, a man of deep personal devoutness, said to the physician who was attending him in his last illness: 'There is a reality in religion, doctor, but this is an age that hath lost the sense of it.' Apparently they were feeling the same as ourselves two hundred years ago! Remember that!

Especially remember, says this writer, how much the faith has meant to you in your own experience. He cites the adverse circumstances in which his friends were involved and how jubilantly they triumphed. They were afflicted and endured it; they were made a laughing-stock and suffered it; they willingly took their stand with others who were bearing tribulation for their faith; and when their possessions were stolen and destroyed they bore it with a smile. What God did then, in circumstances no less severe than those of to-day, God can do for you now, is the Apostle's word.

'Magnify your certainties', Principal W. M. Macgregor used to say; and among these are the

days when God made His love and power known unmistakably to us in the past. Remember the hush that lay on our souls when we went to church at the King's command, after the deliverance of Dunkirk. Recall the seasons of clear shining in which we have apprehended exhilarating truth, have been guided into paths we could never have discovered for ourselves, and have taken decisions beyond our own determining.

And don't forget this. God has done this for sinful men in a world of sinful men. He has no other world in which to act and no other instruments through which to fulfil His purposes. If the evils of men to us are formidable and intimidating, their vaunting self-sufficiency, their blatant secularism, their pride, callousness and deceit, then remember they do not present God with a new and daunting situation. They are the materials with which He has ever wrought His miracles of grace.

(2) 'You are to receive the promise', says this writer to his friends. You have something to look forward to. This indeed has been the reason for their discouragement. They had been eagerly anticipating the second coming of the Lord. But it had not happened. Year succeeded year and no splitting of the sky, no sudden blaze of transcendental glory, no descent of the Lord as judge and king. So their hopes began to fade. 'Perhaps, after all, it is not true and He will never come.'

'It is true', cries the Apostle. 'It is sure to happen. Yet a little while, and he that shall come will come, and will not tarry.'

Surely what this prophetic disciple wrote to his Jewish Christian friends is still the hope that we should cherish. We may quarrel about the precise terms in which we should conceive it. We may be confused about whether it should be considered a victory in history or a victory beyond history. Perhaps we should think of it as both of these. The fact is that the goal set before us as the end of creation is the assured triumph of the Lord Jesus Christ.

We who live to-day are a fortunate generation. Whatever form the final triumph of Christ may take, we are beginning to see its pattern take shape. What our forefathers dreamed about we can behold. Hundreds of years ago the saints sang about it and said, 'The holy Church throughout all the world'. But no such Church existed then. They hoped for it, believed in it and worked for it. We to-day see the world-wide Church of Jesus. Something is happening that enables us to give new meaning to the words.

Nearer and nearer draws the time—the time that shall surely be,

When the earth shall be filled with the glory of God, as the waters cover the sea.

(3) 'Therefore' counsels our Apostle. What might we expect as the logical consequence of his exhortation? He says simply: 'Therefore, be patient'.

The essential attribute of those whose confidence has been restored is patience. Not that there is no place for the rebel in the Kingdom of God but the most profitable character and fruitful service derive from the deep pool of patience. 'The trouble with God is that He is not in a hurry and I am', said General Booth; and there is not one of us who does not sympathize with him. 'To everyone', says Dr. William Barclay, 'it is given sometimes to mount up with wings as eagles; in the moment of the great effort every one can run and not be weary; but the greatest gift of all is to walk and not faint.' Such is the patience that is born of restored confidence in the sovereign love of God and in the consummation of His Kingdom.

SIXTEENTH SUNDAY AFTER TRINITY

The Secret of Happiness

BY THE REVEREND PRINCIPAL GEORGE JOHNSTON,
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'Blessed are the meek.'—Mt 5⁵.

1. We were in the neighbourhood four years ago, visiting London for the first time with our children, and all of us were having a lovely time looking at St. Paul's, the Abbey, the Palace, the Bank (just as the bank rate was announced), and the cleared spots where bombs had fallen in the last War. Not far from certain of these ruined sites is the square where Angela and Olivia lived, and behind it the street where the girl Lovejoy and the boy Tip lived. London has many such squares, with a railed-in garden in the centre, and many similar streets, city streets with pavements hard and un-fresh, their houses dull and poor. At the corner was Vincent's restaurant which was almost always empty, and farther up the street was Father Lambert's bombed-out church that Charles and Liz would one day visit as lovers and later rebuild. In the ruins gangs of boys used to play, some of them wild, some just high-spirited and not really wicked. But both girls and boys pilfered from the shops and got into trouble.

This neighbourhood is the scene of Miss Rumer Godden's novel, *An Episode of Sparrows*, and perhaps she will allow me to tell the story of her book.

Lovejoy, the girl, stole some seeds and with the help of Tip, the boy, she made a tiny garden in

the ruins behind the church. This involved them, however, in stealing loads of earth from the garden in the Square. Tip thought the land was common and the earth, as children in America say, merely 'dirt'. They would not be taking the irises or the man's shears, just the dirt. It is a pathetic and yet wonderful story of the boy's affection for the girl, whose mother had deserted her, and of the girl's own uncanny wisdom.

The priest watched the children, but he never interfered. 'Why didn't you?' Angela asked, and Fr. Lambert replied that 'Children must have time to play'.

Vincent had an Italian's passion for perfection in his art, cost him and his family what it might; and, of course, at the end he went bankrupt and had to close the restaurant. Nevertheless hope flickered in Vincent all the time, and he would not give up.

It was to old Mr. Isbister that Lovejoy went to discover how to plant her seeds. He was the one who told her why seeds like little children must have a nursery, that they need to be nourished, and—this surprised the child yet more—that plants and pansies and roses need to be loved.

Angela, on the other hand, was the one who insisted that the children were quite wicked and must be punished. She was ten years younger than the frail Olivia, her sister, and she knew exactly what must be done. Lovejoy could go to the Anglican House of Compassion, but Tip was to be charged with assault because he had butted her gardener in the belly! 'Angela was secretary or auditor or member of so many different boards and committees that Olivia had long ago given up trying to remember which was which.' If there really was a Recording Angel, her sister thought, Angela would get full marks. Olivia had enjoyed the same chances as Angela in life. She could not tell the reason, but she expected to get no marks for herself at all.

And yet it was Olivia who noticed the little footprint and who stayed to ask questions 'so that she might understand'. It was to Olivia that Lovejoy turned, and at the end it was Olivia who proved to be the fairy godmother. For she made a will that set up Vincent in business, with Lovejoy to be daughter to his wife and himself; and she provided money enough for Lovejoy and Tip too. So Olivia, the meek and timid one, died happy because she had found the secret of happiness. The land is really for the meek.

2. You and I are in a neighbourhood all the time we live in the land, for that is how life is on this earth where God has put us. People around us are awfully busy like Angela, and like her not as angelic as they should be. They work on committees, but they often ignore the very people who

need them. 'Scars' are less noticeable in many communities than the scars of London, but they are there: the marks of inhumanity, poverty, vice and crime, despair and arrogance. It is that kind of a world; we live in that kind of city.

Jesus knew this, and to people in need He said, 'Blessed are you that hunger now: you will be fed; blessed are you that weep now: you will laugh!' When He said 'Blessed', He meant 'How happy!' Jesus knew the secret of happiness for this life and the life to come, for He knew the intentions of God the Father and the power of the Divine Spirit of Love. He realized, of course, how we lie to one another, how we prefer to escape hardships, the way we pride ourselves that we are not like the Joneses (who have come up in the world!). The cunning of the fox spelt Herod: the religious hypocrites had counterparts in the whited stones of sepulchres; beggars, outcasts, sinful and sorrowful—He knew them all. Jesus the realist is He who offers to His disciples the secret of happiness.

3. (a) First, there is the assurance that this is after all God's world.

Men may be forgiven if sometimes (before or after a Summit Meeting) they think that the world is full of woe and devilry, blunders and antagonism, and that God has left it to its own devices. Jesus refused to take this line, although He could see well enough what factors in the situation gave rise to it. Jesus found His Father's presence in the gardens of Nazareth and on the hillsides, where even a Solomon in all his glory would be out-shone by the flowers. The Dominion of God is real, and people may enter into it and be happy, if they are meek, if they trust in God and not in themselves.

(b) Happiness is not, however, a mere hand-out from the Divine Benefactor. There is the condition that men must be 'pure in heart', that is to say, in earnest about life, genuine seekers after righteousness. 'One thing is needful', said Jesus to the fussy Martha, 'and Mary has chosen the better way.' In the pursuit of the great purpose that God has for us, happiness may come; through our obedience to One who has the right to claim everything we are and have, inheritance in the land can be ours.

(c) Jesus Himself is the exemplar of the happy life. In His story we are to discover that the true and faithful servants of God have long to wait before the nations are redeemed and the children fed. Many are the meek who will first be trampled underfoot and assigned a bare six feet of earth. Love's way is bliss indeed but often sorrowful, for love must take the *via dolorosa*. Jesus who died in agony died content, having finished the work His Father gave Him to do. In that paradox is the Christian secret of happiness, the secret that

Ai-weh-deh, the 'Small Woman', found in the mountain land of Shansi.

4. Christianity is the religion of God the Father who is revealed in Jesus Christ and worshipped in the Church through the Spirit. It promises glory to the saints, and calls ordinary people to live saintly lives here and now. It does not solve every complicated problem of our daily life, nor preserve disciples from disappointments. The sign of the Cross speaks about the harsh certainties of a world which seeks to dispossess the meek and laugh to scorn the pure in heart. But Christianity offers men a future!

To possess God the Father is a kingdom, and to be pardoned by His grace is to win eternal life. To enter into the mind of Jesus and walk daily by His Spirit is to acquire compassion, courage and patience as Olivia did, as the 'Small Woman' did. God's active service can deliver us from the discontent and frustrations of this world's Angelas, who run discussion groups or serve on committees and wonder why they need so much aspirin. To those who learn to look for nothing but the joy of knowing that they serve the heart of God as agents of His will, there comes the truest satisfaction of spirit and the greatest happiness. The meek will inherit the land, for they alone are worthy of the Father's home.

SEVENTEENTH SUNDAY AFTER TRINITY

A Question of Responsibility¹

'So you, son of man, I have made a watchman for the house of Israel.'—Ezk 33⁷ (R.S.V.).

Some years ago I had occasion to telephone a local government office not far from Westminster Bridge. I had a problem that had to be settled, and I called up what I thought to be the department concerned, told my story, and at the end the answer came from a very polite male voice: 'I'm sorry, you've got the wrong department—you want our Mr. Brown'. I was put on to Mr. Brown and told my story again. When I had finished he said: 'I'm so sorry—you've got the wrong department; you want our Mr. Green'. I was put on to Mr. Green. Eventually, having been put off once or twice more, I was told that I was at last being put through to the right man. So I told my story again; and at last there came a very apologetic little cough down the line, and a voice said: 'I'm so sorry—I believe I'm the man you started with. I think perhaps I can deal with your problem.' And so it was dealt with in a couple of minutes. But, you see, it had to be passed all

¹ Keith De Berry, in *Prophets for our World*, 61 ff.

round the building—'passed to you'—before the original man could take on the responsibility that was his. This, though perhaps an extreme case, was my actual experience.

Is this not typical of the attitude of people to-day, to do anything they can to pass on responsibility?

Now the message of this great prophet Ezekiel was this: *you are responsible*. Let us look for a moment at the prophet's life. He first appears at the age of twenty-five in 597 B.C. He was deported to Babylon, where for five years he was prophet to a mere handful of unimportant people, exiles from their own country. We know little about his life; he tells us that he lived in his own house, and that he was married; we are also told that his wife died very suddenly in trying circumstances for him. His ministry lasted altogether for twenty-two years, but it was an intermittent ministry, and the last date that we hear of in connexion with his life is 570 B.C.—thus he lived through the first and the second exiles.

Now that, in short, is all we know about him, but we know a great deal more about his commission, his task, and his message. He starts with a vision. It is a most exciting, difficult vision to understand. The heavens unrolled, the shining chariots, the prancing steeds, the flashing wheels, the glowing coals; and somewhere in the midst a vision, a likeness as it were of a human form with gleaming bronze, fire, and the light of a rainbow; aghast and terrified, he looked upon God. I would like to stop there, because nobody is ever going to get anywhere in the Christian life or in work for God, unless they too have something of that experience—to lie upon your face, as it were, terrified, seeing a vision of the glory and the majesty of God.

For Ezekiel, from that vision comes his call. 'Son of man', says that wonderful, mighty voice, 'I send you to the people of Israel; fear them not, nor be dismayed at their looks for they are a rebellious house.' His message was that of personal responsibility. First of all, the responsibility has to be brought home to him, and God says to him: 'I have made you a watchman'.

The cost of this responsibility is great; Ezekiel is called himself to become the epitome of his message. He had to eat filthy, unclean food; he had to make himself a prisoner and lie upon his side for many days; he had to tear down a wall with his own hands; he had to become a refugee; perhaps worst of all, he had to see his wife, whom he dearly loved, die, and never utter a word of sorrow. All these things were used as object-lessons to the people around him, and for the nation who afterwards would hear about him. Responsibility is costly, and sometimes painful.

Then he has to bring that sense of responsibility home to his people, first to that little group on the banks of the river Chebar; then to the wider nation to whom his voice will go. And he sees them trying to evade their spiritual responsibilities. He catalogues some of the excuses that people sometimes use to evade responsibility. The first is procrastination: he says: 'Now you are saying that the time is not near for action'—how like people to-day! When anybody suggests some course of action, some risky experiment, the committee sits round and agrees with it, but says: 'Yes, but the time isn't ripe'.

Another way in which they sought to evade responsibility was to accept the pleasant things, to believe the prophets who told them nice 'white lies'. So God, speaking through Ezekiel, says: 'They have misled My people, saying peace, peace, where there is no peace'. I remember that happening in a popular newspaper just before the last war—every day for months, right up to within a week of Hitler's war, there was a headline on the front page which said: 'There won't be any war this year nor next year either'. Their sales went up, but it was a lie.

Another way in which they tried to evade responsibility was to put false trust in the goodness of other people. Clergy often come across this sort of thing—people say: 'I haven't very much time to come myself—but my grandmother was a very good woman—she always went to church'. But this is no new thing; they said it in Ezekiel's time. When he warned them of their sins they said: 'Oh, but nothing will ever happen to Jerusalem—why, we're the descendants of Noah, and Daniel, and Job'. And Ezekiel says in the fourteenth chapter: 'Though Noah, Daniel and Job were in it, they would only save their own souls and not yours'—you see, there are no new excuses in the world, really.

Then they sought to trust to their success and riches, saying: 'You know we need not take on any further responsibilities—look how rich we are and how successful we have been'.

And when at last Ezekiel's message made them think that perhaps they had been evading their responsibilities, they said: 'But it isn't our fault'. . . . 'The fathers have eaten sour grapes, and the children's teeth are set on edge'. And to-day people say very much the same thing—they blame the older generation for the confusion of the modern world.

Even when Ezekiel explodes that excuse, they still have more. They say: 'Well, it isn't fair of God—the way of the Lord is not just'. How many people to-day are crying out against God, seeking to evade their responsibilities by putting the blame on Him. And yet another excuse they

bring forward, the most difficult one to answer of all; just not taking the prophet seriously. When he spoke passionate, denunciatory words, they said: 'Of course he's right, but he's very allegorical'. . . . 'It's all just symbolic imagery—it doesn't really apply to us'. And when he spoke words of comfort from God, they used to say: 'Isn't it beautiful—it's just as though he were singing love songs'. Those words are all there in the Book of Ezekiel if you look for them—'he is one who sings love songs in a beautiful voice'. This is perhaps the most frustrating of all—people who agree with you, and then do nothing about it.

Ezekiel's message was not just denunciatory. True, it began with a judgment for sin; but through the pages there keep on emerging expressions about the Good Shepherd. The Good Shepherd is not a conception of the New Testament only; it is right here in the Book of Ezekiel in the Old Testament. And how wonderful are those words of God: 'I Myself will search for My sheep'. Ezekiel looks forward to the time when the nation *will* listen, when the people *will* return, when they *will* face their responsibilities: and then they will have a national renewal, the Temple will be rebuilt, the city will be refounded, 'and the city shall be called, The Lord is there'.

Evidently there is a reward for responsibility; it is not all just difficulty and pain. The nation was to be restored; He gave them that vision of the dry bones that stood upright and had new breath and new power, and became a mighty army. 'I will take you from the nations', says God, 'I will cleanse you; a new heart will I give you.' And then, too, He gave them the promise that a life-giving stream would flow from Jerusalem to sweeten and refresh the world.

Here then was their responsibility; but the tragedy was they missed it. You and I have our responsibility to-day. Look at Ezekiel; it was not easy for him, he had everything against him; but he had a vision and a call, and he obeyed. And because he obeyed, he was a faithful watchman. Look at that nation to which he went; they used every kind of subterfuge, every kind of excuse, every kind of evasion to get out of the responsibility which they owed to God—and the excuses of their day are the excuses of ours. They missed their responsibility and their call; and one day, they missed their Saviour too. But not so Ezekiel. He answered his call; he paid his price; and so he became, unaware though he was himself, one of the first to proclaim the New Testament gospel, the gospel of redeeming love, of the Good Shepherd, of the Holy Spirit, and of new life for men, for families, for nations. Here then indeed is the gospel of a new world.

EIGHTEENTH SUNDAY AFTER TRINITY

The First and Great Commandment

By THE REVEREND EDWARD ROGERS, M.A., B.D.,
LONDON

'And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.'—Dt 10¹².

As we are reminded by the Order of Service for the Solemnization of Matrimony, marriage is an honourable estate. The fact that Marriage Guidance counsellors are doing so excellent and so necessary a job is evidence that it is also a most unsettled estate. So is the fact that all the popular magazines for women find that it pays them to include in almost every issue articles on how to keep a marriage on the right lines.

The articles are usually very sensible, though the reading of a large number in a short time gives the impression that only superhuman endurance could offer all that is expected. In fact, of course, what it all boils down to is that marriage is a matter of give and take. Mutual courtesy, not taking affection for granted, sharing of problems, sharing of responsibilities—these are the guides to maintaining and deepening a happy marriage.

I suppose it would be possible for two people, determined to give the impression to the outside world of marital bliss, to do so by following the advice so widely given, even though they had no love for one another. But it would be a hollow and profoundly unsatisfying marriage. A failure to keep all the rules all the time does not really matter very much if husband and wife love each other. Even though she occasionally fails to look as though she had just stepped out of an advertisement in *Good Housekeeping*, and even if he appears on returning home to be more interested in his dinner than in his wife, they can manage very well if love is there.

The Book of Deuteronomy is written in the form of a great and comprehensive sermon, giving advice to the children of Israel before they crossed the Jordan and ventured into an unknown future. It advised them on the way they should conduct themselves in order that they might enjoy the good, full life intended for them in the land flowing with milk and honey. Many wise rules are laid down to guide them in their personal and social behaviour. Time and again there comes the emphatic reminder that they should keep the Commandments and the Statutes of the Law, which are commended for their own good. But there is never any suggestion that the good life can be attained by a mechanical obedience to the Commandments and the Statutes. Always the

emphasis is 'Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart' (Dt 6⁵. 6).

The emphasis was continually obscured or forgotten by succeeding generations. The exposition of the Law proliferated into voluminous detail, as any law must which seeks precisely to control every aspect of human life. The stress began to fall upon obedience to the letter of the Law. Not unnaturally, it led also to those practices which observed the letter though they are wholly contrary to the spirit.

The primacy of love was firmly restated by Jesus. To the lawyer who questioned Him—and it is significant that it was a lawyer who put the question—He quoted Dt 6⁵ and said, 'This is the first and great commandment'. To His disciples, in the solemn hour before His crucifixion, Jesus said, 'If a man love me, he will keep my words'.

Here, indeed, is the heart of religion. As human history teaches, religion easily becomes formal, or cold, or cruel. Its secondary aspects can loom much too large. Things good in themselves, like the value of ordered worship, or the necessity of sound doctrine, or the plea for social concern, become subtly perverted if the thing that matters most of all is forgotten. The professing Christian who does not truly love God is a robot Christian, getting the worst of both worlds. He has neither the pleasures of sin nor the joy of God. But for the man who truly loves God, all the beauties, guides and disciplines of religion fall into their proper and appointed place.

There is thus only one real question left. Why should I love God? And the answer to that question is in no human argument but in Him who was the incarnate Word. We see in Christ that God is love, the source of love and the object of love. In Him is the meaning of life, and in His love is the substance of eternity.

Contributions and Comments

Note on the Text and Interpretation of Isaiah liii. 3. 11.

ALL readers of THE EXPOSITORY TIMES will be grateful to the Rev. C. S. Rodd for his article in the February number [lxxi. 131] on some 'Rediscovered Hebrew Meanings'. No one who knows anything of the distinguished scholars to whom we owe these discoveries will doubt that in many cases they are certainly right. In some, however, while the new rendering is philologically possible, the more familiar meaning may be preferred. Isaiah 53³. 11 may be taken as a case in point.

In v. 3 the familiar rendering 'acquainted with grief' is impossible without a vowel change, though this may have support from both LXX and Vulgate, possibly also from IQIsa. But some readers may still prefer to feel that One at least recognized this lonely saint; that One is Sickness. We might be sorry to lose this personification, which is not unique in the Old Testament.

In v. 11 we have a textual question. Both the Qumran scrolls agree with the LXX in adding 'light' as the object of 'see' ('homoiosis' can be claimed on either side). We must recognize that the two new documents belong to the same textual tradition as that which gave rise to the MT; they are, in fact examples of an early stage in the development of that tradition. The new rendering offers a sense which is independent of the older text by rendering: 'he shall be satisfied in his humiliation'. But surely the old rendering leads

up well to the triumph of v. 12: 'Out of the pain and toil of his soul he shall see light, and be satisfied by his knowledge' (i.e., that gained through the vision).

These brief remarks are not a condemnation or criticism of the philologists to whom we owe so much, but a plea for careful testing of passages in which a new meaning is offered. Each case must be considered on its merits.

T. H. ROBINSON

London

1960-1961

In October and November we hope to have articles on *Religious Certainty* by Dr. Vincent Taylor; *When Did the Fall Occur?* by John Wren-Lewis; *Religious Education—Missionary Material and the Modern Situation* by Margaret Avery; and *Thomas and the Synoptic Gospels* by Dr. R. McL. Wilson.

The subject of a new expository series is *The Will of God in the New Testament*. A second series will start soon on *Under-estimated Books*—books which never got the attention they deserved although they were outstanding. Dr. William Barclay will continue the *Hellenistic Background of the New Testament*. Later there will be a series on *Contributions of British Theological Writers* who have died recently, and on *Contemporary Trends* in various communities or countries.

Entre Nous

The Prophetic Voice

Every one who has to do much theological reading knows how seldom it is that a 'theological' book reads like a 'religious' or a 'devotional' book. There is so often in theological books a certain lack of warmth and even a certain remoteness from life. But that can never be true of any book written by Professor Nels F. S. Ferré, whose books can never be read without the sense that one is in the presence of a prophet and a man of God. In his latest book, *Know Your Faith* (Epworth Press; 8s. 6d. net), Dr. Ferré does not give us a systematic exposition of the Christian faith, but he does lead us unerringly to the centralities of the faith.

He begins by asking the question where authority lies. Three answers are commonly given. (1) Authority lies in *experience*. It is true that 'the click of conviction is unexceptionally a matter of personal experience', but it is experience itself which is necessarily under judgment. 'It is our experience which needs authority.' Experience is no doubt the channel of authority. 'But Christian authority is not in experience but *for* experience; it is not *of* experience but *through* experience.' (2) Authority lies in the *Bible*. After all, the Bible is 'the original title deed' of our historic religion; the Bible is 'the most open, public and objective standard possible'. The Bible is 'the authority that all Protestant denominations accept'. 'The Bible has proved itself capable of inspiring endless creative activity.' But the Bible must be used as a source-book and not as a text-book, or it becomes the letter which kills; and in any event 'there is no developed doctrinal unity in the Bible'. And, although the Bible is universally accepted, each of the churches interprets it in its own way. It is the Christ who comes to us *through* the Bible who really matters. (3) Authority lies in the *Church*. 'The Church at the heart of its being is the embodiment of the eternal purpose of God in human history'. 'The Church is the building for which the Bible offers the blue-print.' 'The Church is the agent of the Holy Spirit.' Nevertheless the Church even in its corporate judgments has demonstrably made mistakes. Any ecclesiastical authority can easily become legalism or institutionalism. And in any event the Church is subject to a higher authority, the authority of Christ. 'Schleiermacher taught that the difference between a Catholic and a Protestant is that the Catholic comes to Christ through the Church, whereas the Protestant comes to the Church through Christ.'

The conclusion is inevitable—the only Christian authority is the living Christ. Who, then, is this Christ?

Dr. Ferré takes three of the great titles of Jesus. (1) He is *Son of God*. Whatever else that title means, it does indicate 'that personal relations are ultimate'. 'That Jesus Christ is the Son of God means that this personal Love, this eternal Spirit who is God, became present, known and powerful in human history in Jesus Christ.' (2) He is *Son of Man*. Dr. Ferré takes that title in the sense of representative, real, mature man. Jesus was, indeed, not less human but more human than any one else. To use Dr. Ferré's own word, God is *enmanned* in Jesus Christ. (3) He is *Saviour*, Saviour from the sin which is lack of love, lack of faith in God, lack of action. Dr. Ferré uses vivid metaphors to describe Jesus Christ and His work. 'The Cross is God's work in history whereby he poked a hole in heaven's floor to let the divine light shine upon earth. . . . Here God drilled through the partition between eternity and earthly time to admit the highest voltage wire of his love.' Jesus lived and died 'to conquer and to give us authentic life. The *victim* became the *victor*.' 'The Godman thus helps us to become Godmen.'

Dr. Ferré has further chapters on 'To Mature Manhood', 'Grace Abounding' and 'The Life Everlasting'. In the last chapter on 'The Life Everlasting' Dr. Ferré gives us, we believe, the best short summary of the Christian approach to thinking about the life to come that could be given.

This is not a long book, but it is unquestionably a great book. It will send a man's mind adventuring on the ways of thought; it will make him humbly and penitently examine his own heart; and it will send him reaching out to the eternities. And the preacher here will find light and leading in many a direction.

On p. 11 we think that *Renfrew* Street Church, Glasgow, should be *Renfield* Street Church; on p. 12 *Hansworth* College should be *Handsworth* College. On p. 52 there is what is obviously a slip in printing. *Der Mensch in Zeitalter der Leiblosigkeit* is not *Man in an Age of Loveliness*, but *Man in an Age of Lovelessness*.

WILLIAM BARCLAY

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